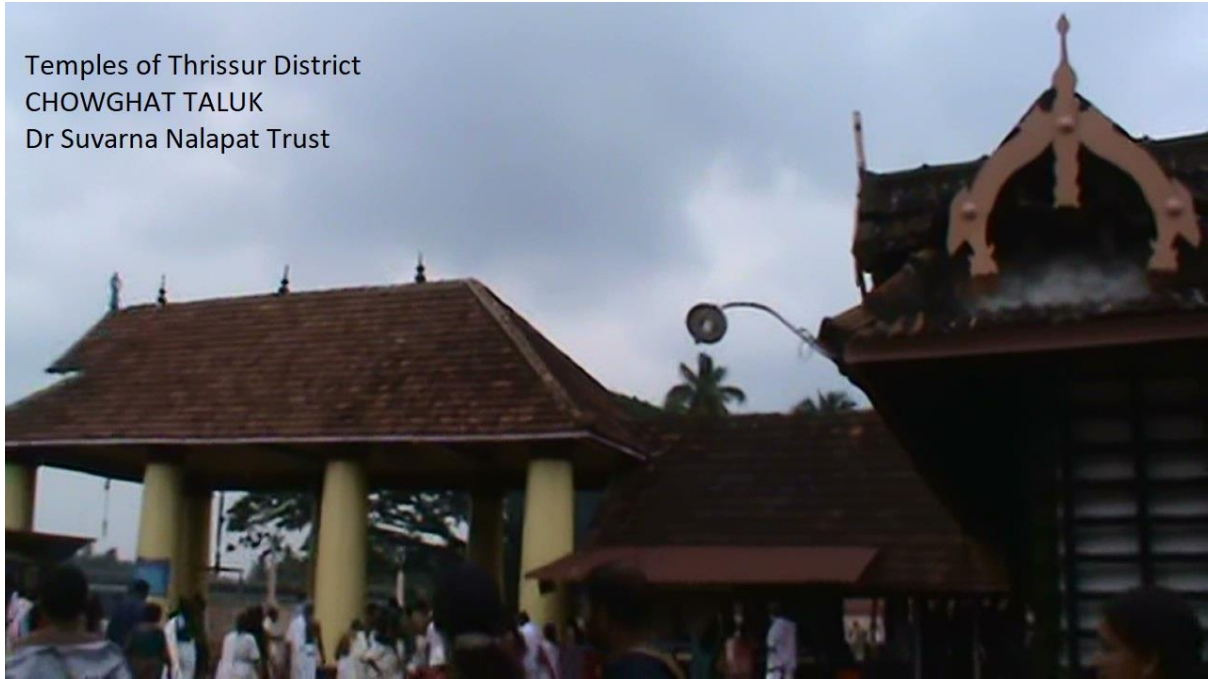


Temples of Thrissur District
CHOWGHAT TALUK
Dr Suvarna Nalapat Trust



Temples of Kerala Thrissur District

Chowghat Taluk Thrissur District Kerala.

Dr Suvarna Nalapat

Preface

This was a part of ancient Vannery Nad, where the ancient Perumpadappu Vannery Bhoopathy of Madaswarupam alias Kochi swarupam ruled from prehistoric times. Historical sketches of Ancient Deccan (K.V.Subrahmanya Iyer) says Padappu is Griha or house and Perum means Mahaa or Great. Padappu also means the creation and hence another meaning will be Mahodaya , the Great creation. The etymology of Vannery according to Tamil Pingalanikhandu is the land with red sand and several big(Van) Theri (fresh water bodies) Vantheri later on became Vanderi and Vannilasserri is another opinion. (Vennalasserri according to preface to Chandrotsava by Athiriyedath Neelakandan Namboothiripad) .In ancient Chola inscriptions area is sometimes called Vanni and

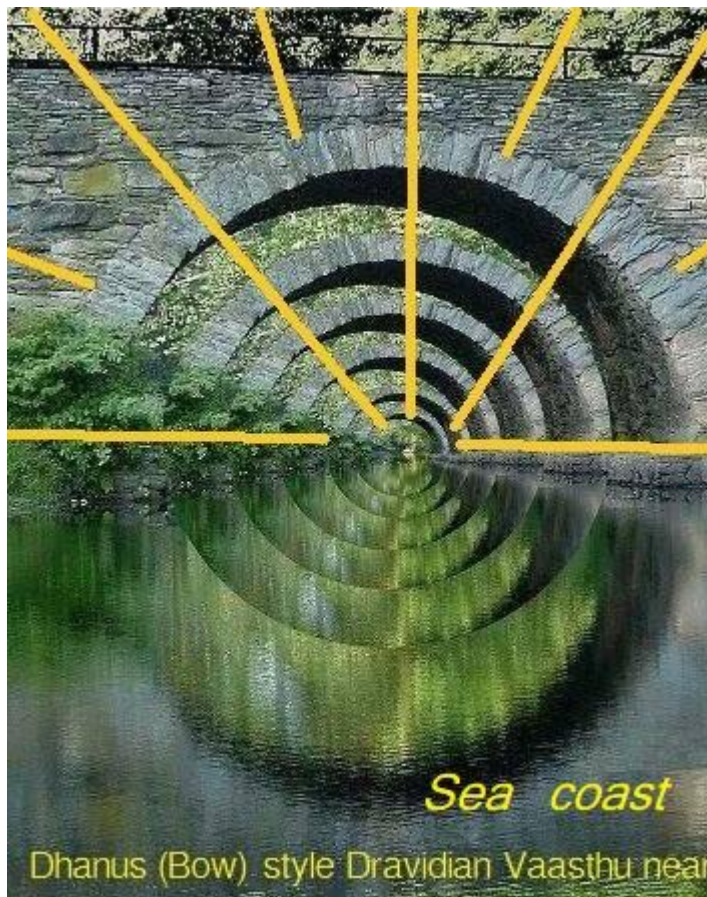
In Chola times it is called Vanni or Venni (may be the Tamil pronunciation for Vanchi). They belong to Bharadwaja vansa (of Drona, Kuru, and of Pndavas) and hence their palace is called Vannery Chithrakutam. In fact the history of central Kerala is the history of Vannery Nad. Old Perumpadappu was in Kadikkad Ansa. When Peumpadappu Amsa was made after independence , it became included in it. Their Cheray desam (Cheravai) was thus divided into Kadikkad Cherai and Perumpadappu Cherai in Independent India. From south of Vayyam kayal and Ponnani river, upto Chettuvaay river (present Malappuram and Thrissur district's parts) was Vannery and it was in the past a part of Ponnani Taluk in Palghat District . In Perumpadappu at present a paramu called Kolothu Parambu (the land of Kovilakam or palace) alias valiya parambu, and a great well . Crowning ceremony of Chera kings of Perumpadappu was done in Chithrakuta (in Cheriya Kunnu alias hill of Cheravayilakath). The crowned king is then called Perumal , the eldest of the clan (Cheruvayil Moopp). The name still exists in Venad royal family which is a branch of the great Perumals of central Cheranad. The royal family of Kerala, following a matriarchal lineage are still present in

Thiruvananthapuram. All kerala royal families , and south Indian Royal families are derived from the Mooshakavansa of Yadava Karthaveerya and hence are one family with several branches. The oldest female member of the family is designated as GangadharaLakshmi and oldest male member as Gangadhara Thirukkoviladhikarikal.

During the period of Jacob Canter's letter (Logan's Malabar Manual) Vannery nad extended from south of Ponnani to and North of Chowghat. It was the janmabhumi or Karuvur of the royal family . The Chithrakuta near Veliyankod was called Vannery Mannu (Snd of Vannery where all the royal children of Perumpadapp Kochi Chera kings were born. In those times the old Ponnani Taluk's extend was on the North, near Parappanangadi from the south of Poorappuzha and on the south upto Kodungallur Mahodayapuram. Vannery belonged to the Panniyur Kazhakam gramam from 700 BC to AD 800. The 32 Nambuthiri Brahmin families had their Agrahara around the Gramakshethra ,. Govindapuram.(Now Govindapura is not in Ponnani Taluk but in Chowghat Taluk) The number redued to 14 during the Panniyur-Sukapuram competition for supremacy in Vedic knowledge

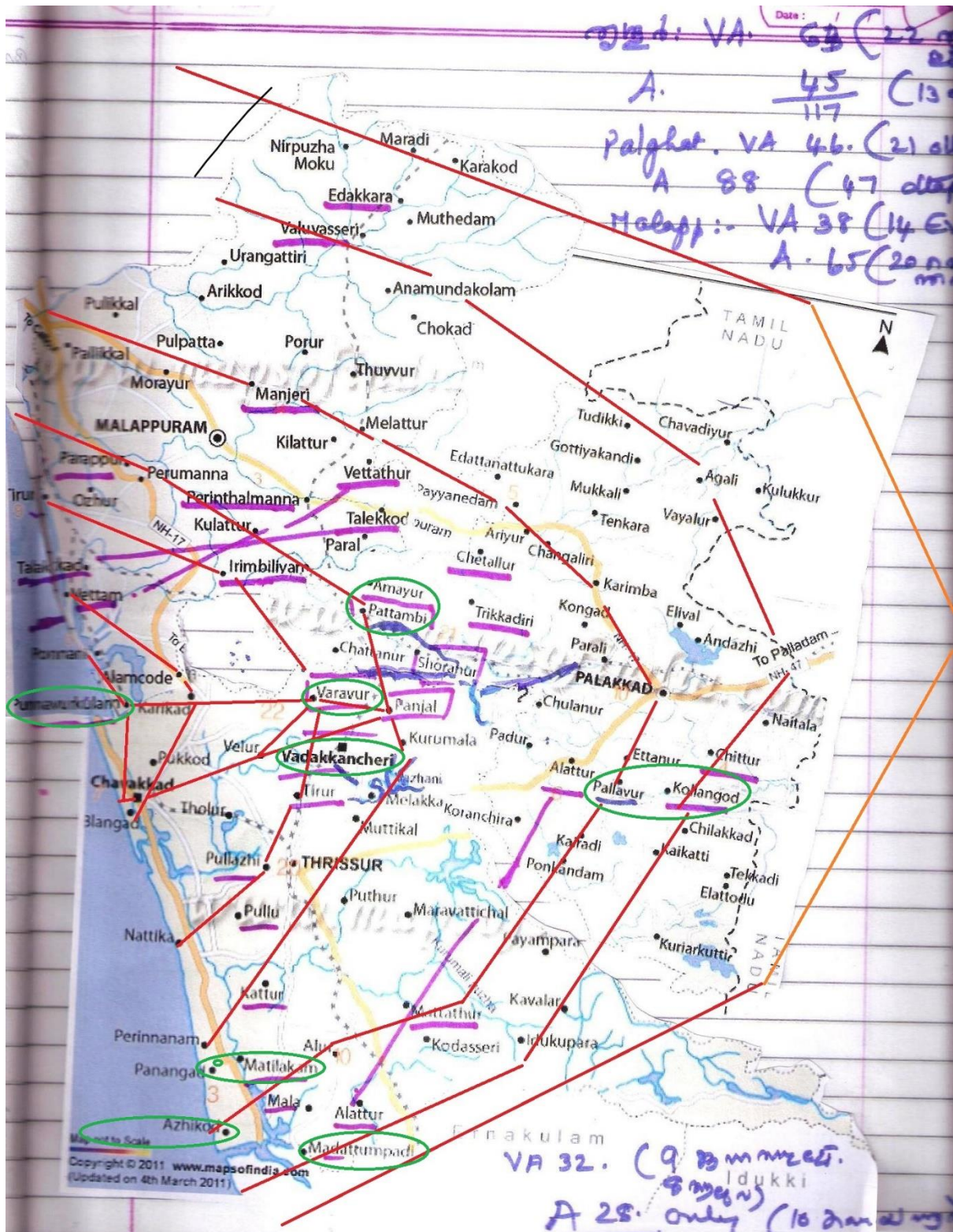
The paradevatha of Vannery kings is Thiruvalayavad Maheswari (Thiruvallabanad) and she is called Pazhayannur Amma. Whereever the branches of the family go they consecrate a temple for Pazhayannur Bhagavathy. In AD 385 , when the family became devoid of female members (matrilinear) an adoption from Pandya vansa happened and they settled in Vannery Pookaithakkal. The Perumpadappu kings have political and trade and commerce rights exclusively due to their trade with land and sea routes. He had the right to give the title of Cheraman Lokapperum Chetty , Manigramapattam and trade rights even to the foreign merchants. He had the title Veeraraghava Chakravarthikal (Rama being his ancestor.)His territory included 4000 sq feet desa to be ruled directly and other areas to be ruled under him by his younger members of family. Vannery Kochin family had towards the west the beach (Kadappuram) Karunthatta, Kunnathunad, udayamperur, chembal, Cherthala, Vaikkam , and Ettumanur before it was given to Venad. To the North Ponnani, Vannery, Kavalappara, valluvanad (vallabhanad). Towards south and below Porakkad, Vadakkumkoor , Thekkumkoor, Manghat and North Paravur.

Boundaries of Perumpadappu was Bharathappuzha in North with Vakayur Perumthurai (Thirunava great port) , Aranghot to East (where the ships could come before the river changed its course), Chettuvayil Manappuram on south and the sea on west. The capital was Vannery. Later on it shrank to a small area between Pookaitha and Chawakkad . At present it includes Maranchery, Veliyamkod, Herumpadapp, Eramangalam, Punnayur, Punnayurkulam ,Vadakkekad and Vailathur panchayaths only. And the name Vannery has been reduced to the Vannery High school (On Cheriya hill) and the number of Perumudisseri Ayyappaseva sangham branch no: 202.



Sea coast

Dhanus (Bow) style Dravidian Vaasthu near



Dravidian Vasthu of Chera kings of Middle Kerala .The green rounds show the palaces(seats) of Chera kings.

Mentions of Vannery in Literature :-

Keralamahathmya (59th chapter) says Parasurama came from Kurumbranad to Kochirajya and made the grandson of Lava (son of Rama) the king of the land and as protector of Lava he ordered

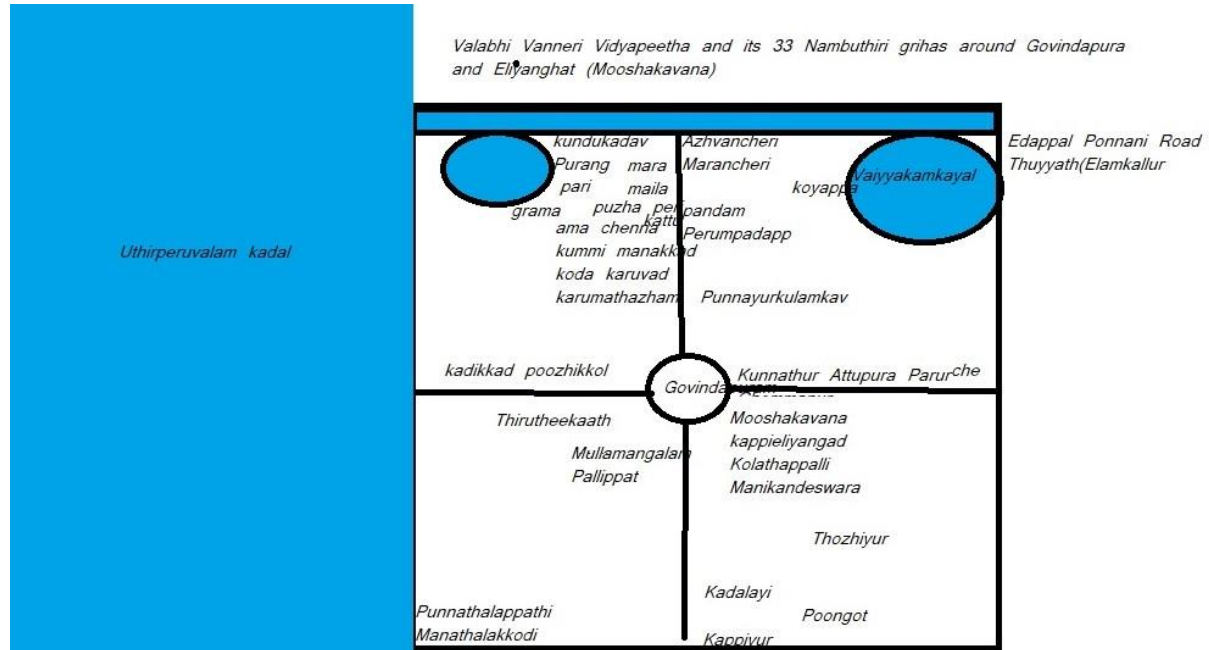
Paaliyathu Menon(Achan). One wonders how this can be true , since Mooshakavansa say it was Ramaghata Mooshaka (son of Yadava Haihaya Karthaveerya)who was crowned king by Parasurama. Sreerama and Ramaghatamooshaka were contemporaries. Their sons Nandana and Lava were contemporaries. One of the wives of Nandana being a Suryakshathriya woman (of Lava vansa) in a matrilinear society bear a child as the next king is not an impossibility. The present Cherayi Panikkars who has an old tradition of Kalari and Ayodhana (war tactics) still maintain that they came here with the family of Lava , the son of Rama, as protectors and warriors.

In kokasandesha, Sanghamkalippatt, keralakavya, pooraprabhandham, Unnichiruthevi charitham we find mentions of Vannery nad. In Akampattu of Mamulanar Veliyan (Veliyamkod) is mentioned. Veliyan was one of the Velir of Sangham period. In pathupattu , the son of veliyan Venmaal VNallinai (Nalini) is the great Imayavaranpan Nedum cheral Athan . Veliyamkod was a port between Ponnani and Chawakkad. Of The 7 velirs of Sangham period , at least five ,Veliyan. Nandan, Kuthiramali Kaari, Mullurmala Ori, Parampimala Paari have been identified in the central Kerala (Malabar) region of Perumpadappu swarupam. In Akampaatu of Paranar the senapathi of Kalamkay kanni Narmudi cheral, Aay Eyinan(Ezhini) Veliyan is a son of Veliyan Venmal. Later on, when there was no children in the family, Perumudisseri Vannilasserri vansa merged with the Thalappalli Punnathur vansa and the Kottayil parambu on the SE of vettekkaran temple was vested in Punnathur. So also the Guruvayur temple.

An aithihya says Bala, the daughter of Vaishravana(Kubera) in Kanyakumari, asked Parasurama to make a desam in her name so that she can come and protect the desam, and he made the desa when the ocean gave way to land,and gave it the name Gosree (ko Chiri) which became Kochirajya. He consecrated Balaparameswari and asked different professionals and made angadi (trade centres) for them.The Suryakshathriya of Lava vansa was given 52 katham from it, 18 Velirs(madambi) 72 Karyastha (officers) and Purushara (Janatha,people) and was named Perumpadappa. According to Thrippunithura Granthavari Kochi royal family was given supremacy over all royal houses .According to it, the younger branch became prominent from AD 385 (Shodasamsam surajyam). At that time Cheraman Perumal divided his land into 17 Amsa North of Neeleswaram and 17 Amsa South of Neeleswaram(34 Amsa) and gave sword and right to rule each part. But from Thiruvlwamala to Pookkaithakkal was under the direct rule of Perumpadappu even after that .(Elder branch). Kochi Perumpadapu swarupa is called Madabhoopathi. According to Thiruvanchikkulam Deva's right, he is Gangadharakovil Adhikarikal. When the elder family was about to be extinct, adoption from younger branch happened, and after that this branch got rights upto Kunnetti, to become Mooppu if there is an elder member in the branch, and the temple rights . The crowning ceremonies were done in Vanneri Chithrakutam and Thiruvanchikkulam temple. 34 swarupi and 64 grama decided to do crowning in Chithrakutam as before. After years, a dispute happened among the different branches, and in Vannery four palaces (kovilaka) were built for the 5 branches. The elder and younger branches, Muringur branch, Chazhur branch, and Palliviruthi branch are the 5 Kovilakams .

After the kalidina Purudhi samasrayam Madathumkeezh swarupa was on decline. Adoptions from the younger branch , and increase in number of branches happened. Villavanvattam, (villiarvattom) and Tharur swarupam were formed . The mooppu (karanavar) position for Perumpadappu Mootha branch, and Royal position and ruling for the younger branch was decided. Perumpadappu thapuran has three swarupa- Kolam in North Kerala, Venad in South (Both are branches from sisters of the king) and central Valluvanad, Eranad. For election of king all related swarupa, Brahmana sabha, and

Desa of Purakkad, Paravur, Vadakkumkur, Manghat have to assemble.



Valabhi and 33 Bhoodeva of Vannery:- Vannery was a famous branch of the Valabhi university of Mooshaka Vallabha kings. The Agrahara existed around Govindapuram temple, the idol of Vishnu being consecrated by Yudhishtira in Dwaparayuga. Nearby are 5 temples consecrated by the Five Pandavas. Thiruvanchikkulam Parthasarathy temple at Vadakkekad by Arjuna, Kolathappally Narasimha temple by Bheema, Pallippuram and Kadalayi Sreekrishna temples by Nakula and Sahadeva, and Manikandeswaram temple for feeding the students , teachers and travellers, scholars coming to the Agraharam,University. Since the Brahmanas of Vannery had done 100 yajna , (sathakarni) they are agnihothris who need not do Yajnas anymore. The Sathakrathu Indra , and his son Jayantha (Chenna) are living in Vannery. The abode of Indra and Jayantha is called Jayanthamangalam alias Chennamangalam . Many brahmin illams shifted theirlocation to Paanjaal (Panchaladesa) for doing yajna. Many were destroyed. In Vannery , there were 10 Chennas Mana. Now only Puzhakkara chennas exists. The present Thanthris of Chennas have their great grandfather , Dattha, adopted from Pattambi Azhakath Mana. Mullamangalam mana came from Thichur Pallipatt mana and hence known as Pallipatt pattery. Though 18 illams are extinct, their names exist as place names in Vannery. From Azhvanchery in the North to Kappiyur in the South one can identify the 32 place names of the old illams which taught different subjects to students who came to study in the university. During Panniyur Sukapuram split only 14 families existed in Vannery and they had nick names among them.

1. Puzhakkara (Puzha)
2. Thozhuvanur (Thozha)
3. Chennas(Chennan)
4. Mullappalli (Mulla)
5. Pallipatt (Palli)
6. Mullamangalam(Pattery)
7. Kolathapally (Kulathy)
8. Pandamparamb (Pandar)
9. Gramam Eledam (Eledam)
10. Amayur (Ama)
11. Karumam(Karumathazham)

12. Karuvad (Karuvan)
13. Kappiyur
14. Parur
15. Manikandeswaram
16. Chammannur
17. Attupuram
18. Kunnathur (Thathri was a scholarly teacher of this mana)
19. Poozhikkol (Poozhikkol Unneema was another scholarly woman)
20. Kadikkad
21. Manakkad
22. Kodathur
23. Koyappamadam
24. Parichakam
25. Perangod (Left vannery to do yajna)
26. Korattikkara(left vannnery to do yajna)
27. Thottam (left vannery to do yajna)
28. Elangallur (Sanghakkali Kizhiviri chathirar sangham)
29. Azhvanchery Thambrakkal
30. Kummil Eledam
31. Poonghad (Anjoor gramam Vadakkekad Kizhiviri Chathira sangham)
32. Maramittam(Purangu Maranchery. Kizhiviri chathirar sangham)
33. Mylangod (Purangu Maranchery . Kizhiviri sathirar sangham)

Kattumadam was a later addition to the Bhoodevas of Vannery. The Bhattathanam of Vannery at Kadavllur temple (Consecrated by Ghatotkacha, son of Bheema the middle Pandava) shifted to Thali at Calicut during zamorin's times. Yet , the main duties of Pattathanam were entrusted with Vannery Gramam Brahmins. The invitations have to be despatched by Karuvaatt. Mullappalli Bhattathrii has to welcome and show the place for seating to the Zmorin and the last years Bhattantha . Kummil Eledam has to bring the lamp .The feast is in the Madam of Chennas on the south side of Thali temple.

Chennas alias Chennamangalam is a short term for Jayanthamangalam. There are kshathriya and Brahmana branches to Chennamangalam. This is due to the tradition of taking up the tradition of Sarma (peace and ascetic activity) and Varma (protection, defence and Administrative activity) by the Vallabha branch of Mooshakavansa. The Kshathriya branch is Paliyam Chendamangalam and Brahmana branch is Chennas . The four branches of ancient Chennamangalam were,

1. Perumudisseri alias Perindiri. This Mana is still present in Vannery. They later became thanthri of Zamorins.
2. Puzhakkara. (Now called Puzhakkara Chennas)
3. Panghott . Continued as Thanthri of Cochin kings. They shifted residence to Alwaye along with the eldest Kochin King.
4. Cheriya . They also shifted residence to Alwaye Chennamangalam.

All the four had their Moolasthaanam in Cheriya Kunnu , where the present Vannery high school is situated. One and a half KM south of Eramangalam market, in Charathu parambu , a ruined Nalukett , well and Kuttichath in Mach (Central worship area) are seen which belonged to Puzhakkara. Puzhakkara merged with Perumudisseri. The gramaparadevatha Punnayurkulam kav of Punnayurkulam, on the north side of Govindapuram, was in the joint rule of the 4 Chennas . Chennas, before joining side with Zamorin , along with Mullappally and youngsters of Kochin royal

family made the Koyappamadam Chakkyar to play VasumathiManavikramaprahasanam in Govindapuram temple. It was a satirical mocking piece on the love affair between zamorin and Mangavil Chalappuram Vasumathi. Zamorin knew about this, and his soldiers killed the Chakkiar , while playing , within the temple itself. Chakkiar family left Koyappamadam, and escaped to Painkulam, under the control of Kochin. Thanthrasamuchaya and Seshasamuchaya(Sankaran Nambuthiri) are written by two illustrious members of Chennas family . Sankaran Nambuthiri also wrote a Vimarsini Bhashya for Thanthrasamuchayam. In 1044 Pattathanam, another Chennas received a Kizhi for scholarship. Chennan and Chennas are mentioned in many ancient Tamil inscriptions show the names of donors of the temples as Kothai Narayanan, Thevan Chennan, Kothai Keralan and Kothai Purayan. The second is a Chennan , from Chendamangalam, and the other three are kings of Kerala.

Kizhiviri Chathirasangham was mentioned earlier. At present , only Poongat of Vadakkekad gramam exists. Sanghakkali has three official responsibilities. 1. Vakyabrithi. 2. Parisha. 3. Kizhippuram. Poonghat is experts in Vakyavrithi. Others are Parisha. An ancient folk Malayalam song in the Vaaymurichodu kali says:

Vannerinattil Vadakkan thalakkal (On the north end of Vannery nad)

Pazhuthe kidakkunna paazh parambath (In the waste land which is not used)

Paapikale, pathu thai vechukolvin(Oh, sinners, plant 10 coconut trees)

Paadame pokunna perumkaniyare (The Great Astronomer, who is walking along the fields)

Thai vekkan Muhurtham vidhichalle ponu (Give a best muhurtha for planting the saplings)

Mattannal uchakk makaravum raasi (Day after tomorrow is Makara zodiac)

Thai vechalulla Phalangale chollam (I Will tell the good effects of planting trees)

Rajavu pokumbol Thandathu chaaraam (When the king goes he can rest, with his palanquin resting on tree)

Vesyamar pokumbol Kaathola cheenthaam (When woman go Ola-leaf- can be taken for earwearing)

Cherumikal pokumbol choolathu cheentham (When beautiful women of working class go brooms can be made)

Ettam valikkunna koottane kettaam(can tie Ox which pull Ettam for irrigation)

Madalidum mumpe kula varum thengu(This coconut tree bear fruit before its leaf appear)

Manninga thinnam llaneer kudikkam(can eat young coconut and dring tender coconut water)

Madalide chorunnaam neerkenthusham (Between the Madal of leaf one can eat food. It has no bad effects)

Kannanumundoru Theeyathippannu Kannumezhuthi varakkuriyittu (Kanna also has a Theeyabride with kajal in eyes and Thilaka in forehead)

Thane kadavil erangunnipannu Nalukarayilum Vilangunnippennu (She is alone and she enters the water for bathing, she shines the four directions with her the .)

Arellam ninveettil Ullathu penne (Who else are in your house,woman?)

Kaalinaayundallo ennude veetil (I have a Black dog in my home)

Kalinaaykkenthellam Veeryangalundu ?(what are the strengths of your black dog?)

Mattellam kootteettu thinmanum Vettila (To eat with other ingredients , betelleaf)

This shows the agricultural community and its environmental concerns .

Kodungallur Kunjikkuttan Thamburan in his Keralam says:

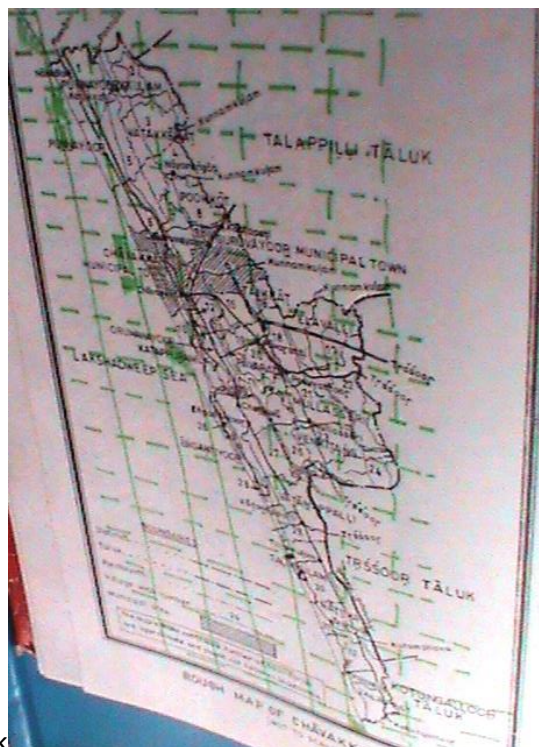
Kovilans live in Vannerinad from time immemorial and Perumpadappu is a University from those times. The perumal had three sisters and in them nephews who had equal rights in the crown (depending on age) but they were given three areas for ruling independently. The eldest sister was given Northern Kolathunad, Youngest , Venad in south and the middle sister in the middle Moolasthanam itself. Crown and jewels were given to the middle sister's son who occupied the Moolasthanam . He became the Perumapadappu Madapperumal , Valluvakkonathiri who wears the crown and climb on Nilapaduthara of Mahamagha . Every other royal member of family had to be under his lordship. They were the examiners in scholarly examinations and had the sacred Nilapaadu as Siddhanila (State of Sidha) and the title of Kunnalakkon (One who rules from the Mountain to the ocean).

When the Mahamakham was celebrated in earlier times once in 12 years, kings from outside were chosen as Perumal by the 32 Thaliyathiri. A valnambi (One who is a trusted bodyguard or Angarakshaka) was chosen from the Thalappally eldest male member. The Perumal was provided with Vannery Nadu by this Kakkat Karanavar(Thalappally) it had been the seat of all Perumals of Kerala . Since the first Betta (Kadava) king who was the foster father and protector of the young queen of Karthaveerya and his newborn son Ramaghata Mooshaka (first Perumal of Kerala) this arrangement had been very ancient practice. Thalappalli had the right to become Perumal , if its eldest member could prove the efficiency. But when the 6th Perumal was killed by Kakkat Bhattathiri while he was playing chess , treacherously, Sabha denied this right as punishment and he had to be satisfied with the Vaalnambi post afterwards.

The Rajasthana or dwelling place of Thalappally is called Madham or Madhappad. The reason for Kochin kings to be known as Madathil Kooru or Madhabhoopathy is this. There were five branches to this dynasty from early times. They are Cheralayam (The house of the Chera), Chittanjoor (The young branch of the Anjoottuvar) Manakkulam (Aynikkoottil since the girls of this family were marriageable to Perumals from outside, and who were children born to Paappinithamburatti from Pathirikkott Nambuthiri were called Punnathur family), Kumarapuram and Eliyangattil (Mooshakavana) the original branch of Ramaghatamooshaka. All these branches were derived from Mooshakavansa and local dynasties. Vannery, Chowghat, Kunnamkulam, Ponnani , Guruvayur, Thrissur and Kodungallur areas have their dwelling places. Earlier they had Madappad in Kanjiramukku, Veliyankod and Pazhanji also.

The eldest female member of the Thalappally dynasty is called Manolppaad and her palace is called KandarAraamam (The garden of the Kandan – Yuvaraja-Skandha) The youngest female member is called Velorpad or Venmaalmany of them became queens of famous (Velmaal) the daughter of the Veliyan Vel and many of them became queens of the sangam age Chera kings. When Kakkat Karanavar lost his chieftainship of Kizhiviri chathirar sangha due to his treachery , it was given to Poonghat Illam. The official name of the eldest male member of the Thalappally Kovilakathum Vathikkal is Goda (Kotha) Sankara Valiya Raja. The story of Goda associated with Parempat Vishnu temple hill is popular. One of the ancient kings after his crowning ceremony went to the forest on

Parempadam hill (where the Vishnu temple is built) and unknowingly killed a cow (Go) is the story. But more plausible is the story that they came from Godavari banks , and also that they are given by the earth (Go is Earth and daa means gift – gift from the earth's sand). One important feature is that the Pallikkett and Ariyittu Vazhcha of the eldest female member is more important than rites for the male member. This is the ancient Mathrudaya (Matrilinear) practice. We can see the importance of Pallikkettu even now in Venad, the branch of the youngest sister of the last Perumal. Alunkal Siva and Brahmarashas, Perumudissery Vettekkara, Akhilandam, Kozhikkulangara belong to the eldest Thamburatti. Thalappally had 24 Madam(Palace) and 12 Kalari in Vannerynad. Eliyangad is the oldest family in Vannery. The eldest of this Kovilakam is Vannery Nambuthirippad (Brahmakshathra). Oldest male is called Ammathampuran (Male name). The Chira (large water body of Mooshakavana and of Perumpadappu Raja has two crocodiles in them which are called Kandan and Kali, and the eldest members of the family are also named Kandan and Kali. Their Kandankali temples and Anthimahakalan kav has very ancient tribal practices showing the ancient Betta (Veda) origins of the dynasty.



Temples of Chowghat Taluk



1. Govindapuram. Mahavishnu . Punnayurkulam . 15 KM from Guruvayur temple. Very ancient. During Ajnathavasa Pandava Prince Yudhishtira consecrated the temple . Padmanabhaswami Parthasarathi by Arjuna, Vadakkekad Narasimha by Bheema, Kadalayi and Thrikkannamukku by Nakulasahadeva are also of the same period. Kokasandesha says it is 5 Kaatham away from Azhvanchery mana. The koothambalam, Vilakkumadam, Vliya balikkal, Dwarapalakar, Sreekovil, Gopuram, and Maryada were destroyed by Tipu. What we see now is a renewed structure. Only the idol is ancient. Uranma was for Amayur, Chennas, pattath, and Karumathazhath mana. These four mana gave it to Kaattumadam, and in 1993 Kattumadam gave it to Kshetharasamrakshana Samithi. Square Ekathala, facinf west , face a large Chira (Jaladrishty). Well is on NE and Ganapathy at south facing west. Bhagavathy face East on Eastern side. On the North East is Yogeewara facing East . Chuttambalam has doors at W,E and N. On SE is Thidappalli. Outside Chuttambalam on SW is Ayyappan and NW Kshethrapalan (Not Dakshinamurthy).He faces west . In the East is Hanuman and west Nagayakshi. On the East and west were Gopura. Now only doors. East Gopura was totally destroyed . The west one has its remnants. Maryada is Aanappalla (Elephant belly).Dwarapalaka are of stone. Vishnu is standing 81 cm chathurbhuja. One arm was cut by Tipu. Yet the idol being very exquisite and made in Yudhishtira;s time being rare, Devaprasna decided not to change or replace it. The sankalpa is that of an old mature Krishna , after Rajasuya of Yudhishtira. Sitting Ganapathi is 30 cm, sitting Bhagavathi is 23cm, Sitting Ayyappan 60 cm, Standing Kshethrapala . Yogeswara has only a Peedam. Standing Hanuman is 60 cm. Nagayakshi sitting 30 cm. (Pushpanjali and Sarkara Payasam for her). Festivals are on Vaisakha Ekadasi and Ashtami Rohini. Also Ayyappan Vilakk and Vinayaka chathurthy are special celebrations. At present Thanthri is Perindiri Chennas though the first Thanthri who consecrated was Yudhishtira.
2. Parur Siva . 13 KM North East of Guruvayur. Ancient Rishiprathishta. (This temple is on the east side of Govindapuram, after Kunnathoor and Attupuram)



*parur temple
Ganapathi
Dr Suvama Nalapat Trust*



*Parur Shiva
temple
Dr Suvama Nalapat Trust*

*PARUR SHIVA TEMPLE
DR SUVARNA NALAPAT
TRUST*



*Parur Shiva temple
Dr Suvarna Nalapat
Trust*

*Dr Suvarna
Nalapat Trust*

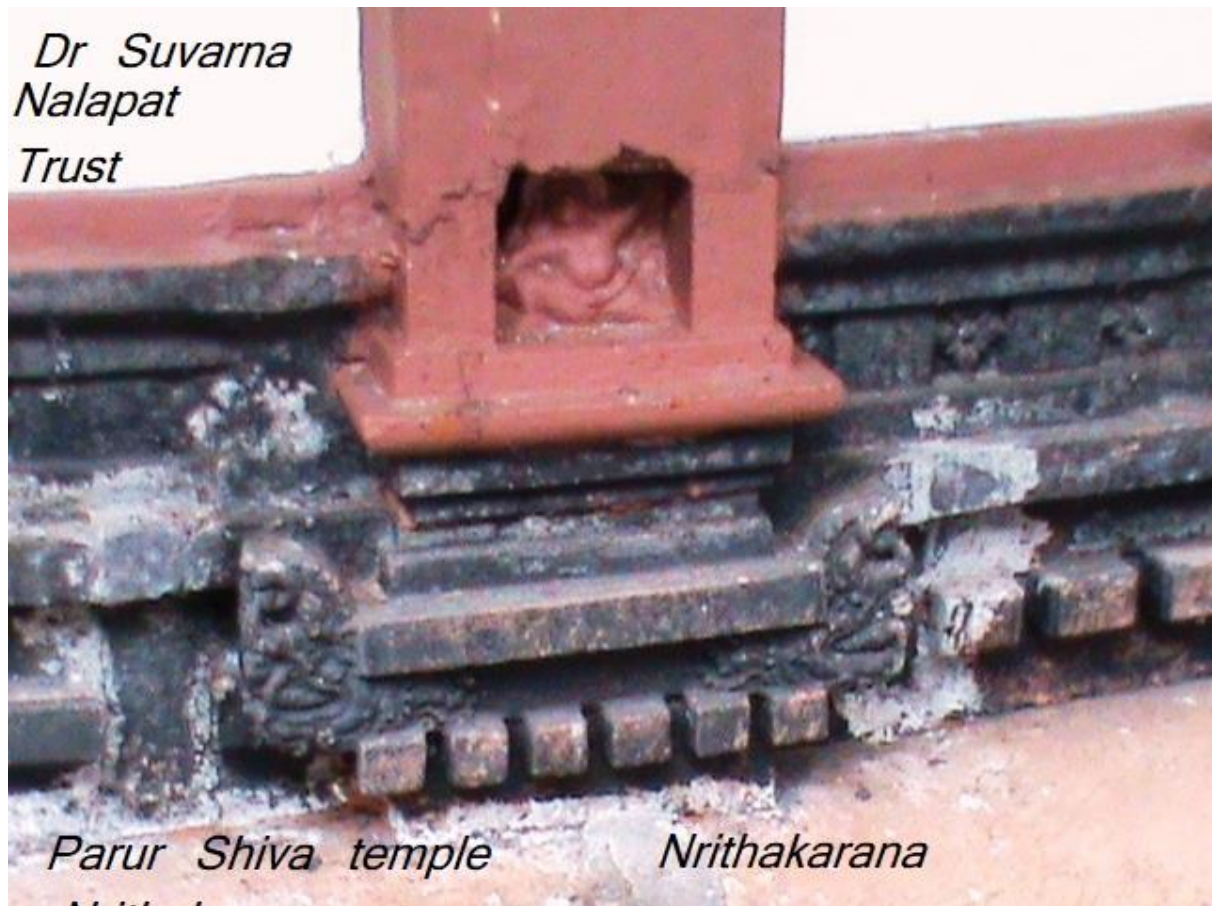


Parur Shiva temple

*Lion decorated king of the race
Bhava Sringara
Parur Shiva
Dr Suvarna Nalapat Trust*









*Markandeya Parur Shiva temple
Dr Suvarna Nalapat Trust*

The



*Chimera
Parur shiva temple
Dr Suvarna Nalapat Trust*

The temple was in a dilapidated state for several centuries and covered with grass and forests. Once a Cherumi, cutting grass in the premises saw blood oozing from a stone touched by her sickle. The swayambhoo Shivalinga was thus discovered by her. Reconsecration was done. At first Perumthuruthi mana was Thanthri and ooralar. Later on it was transferred to Thannanjoor Mana and nearby Nair families. A committee took over from year 1993. The temple stands in 2 acres and 50 cents. The swayambhu Shivalinga has a white colour and is a Banalinga, which is seen in Narmada river, and considered very sacred. The Mooshakavansa came from Mahishmathi on banks of Narmada. A branch of Mooshakavansa (Eliyankad Kovilakam) is nearby the temple. The nature of the Shivalinga proves the Mahishmathi connection.

Parur is a name related to a Tamil word for Paravai alias Devadasi dancers. Paravur in Southern Travancore and North Paravur near Kodungallur shows, the royal family had a center for educating arts, music and dance. In this temple the lion and lioness, with decorations and sringarabhava shows the Chera kings had their Karuvur (The land of the embryos or newborns) in this part. The Chera Kings wear Punna flowers when they are enjoying their family and queens, and in Vannery Nad we have Punnayur, Punnayurkulam, Punnathor, and Punna as place names. They wear Vaaka flowers when they are victorious, at Vakayur Perumthurai (Thirunava Mahamakham) and their totem tree is Pana (The sal) from which the Ola (leaf) is taken for scholarly writings. Vannery being the place of education of Vedic scholars the totem of the Chera kings Pana or Sal vriksha was growing luxuriously in this part. The Panamghat, Panambhat names of nearby areas show the totem name of Sangha Chera.

Each temple in Kerala has its own personality. The Parur temple has a Shiva temple distinct personality in the small figurines in the niches. The sons of Shiva Parvathy, Ganapathy, Veerabhadra and Subrahmanya are there. Vasuki and Markandeya are carved. Another figure which is of interest is a chimera animal which is an ancient concept in India. Though the temple is small, these features show its antiquity. Recently murals are also painted on the walls around the temple. The presence of Devadasi and dance is indicated by a Nrithakarana pause in one of the niches. One has to remember the Rudraganika cult of the Shiva and Vishnu temples (Devadasi) which was prevalent in Kalamukha, Pasupatha and Lakuleesa cults to which the Aghoras also belong.

sreekovil is Ekathala, circular. In the NE is a well. In the SW there was a single shrine of Ganapathi while we were children. That shrine was in a ruined state, and the idol of Ganapathy was used to tie cows by nearby locals. At present a good shrine is built for Ganapathi and another one for Ayyappa in SW. Thidappally is in southeast. Initially there was a Namaskaramandapam with Nandi and the compound wall was incomplete. Now the compound wall is built. There is a good tank and a Naga shrine. The snakes which are caught from ancient Nair Tharavad were taken in a mud pot and liberated in the premises of this temple in olden days. The Sankalpa of Shiva here is Aghora. The linga is 45 cm. Sitting Ganapathy is 45 cm. Thanthri is Andaladi Mana.

3. Thiruvaiyanur Shiva temple. Vadakkekkad. 10 KM NW of Guruvayur. At Kallur. This is an subancient temple of Nambuthiris and had a Devi also in the complex-Thiruvaiyanatt Amma. This temple had links to the famous Manikanteswaram Temple from early periods. It is ancient. After land reform laws, the temple lost its properties and a committee took over the administration. Square dwithala temple face east. Well on NE, and the Chuttambalam is ruined. Thidappalli is on its SE, There are two newly built subshrines. There is a Chira. Shivalinga is 45 cms. Thanthri is Mullamangalam Mana.

4. Manikandeswaram Vadakkekkad. 10 kms from Guruvayur. Ancient. Rajapurusha were Manakkulam, Cheralayam, and Eliyanghat of Thalappalli dynasty. Brahmapurusha were Paduppally Kadavanad Mana. Nambuthiris left in 13th century and Rajapurusha managed the affairs thereafter . During the Mysore invasion Tipu took away all the wealth of the temple. In 1990 a Samithi of 37 members took over administration. There are 11 executive members. Square Ekathala sreekovil has a mukhamandapam.





Manikanteswaram
Dr Suvama Nalapad Trust



Mutilated Nandi of Manikanteswaram
Punneyurkulam Vadakkekka

Dr Suvama Nalapad trust



Sopanam and Adhishtanam
Manikanteswaram
Dr. Suvarna Nalapat trust



There are 2 separate Pranala
for UmaMaheswara (as Kiratha, Kirathi)



Dr Suvama Nalapal Trust

Pranala
Manikanteswaram



Dwithala temple
Manikanteswaram
Punnayurkulam Vadakkekkad
Dr Suvama Nalapal Trust



A broken artefact which is ancient

Manikanteswaram

Punniayurkulam Dr Suvarna Nalapat Trust



Dr Suvarna Nalapat Trust

Sopanam of Vadakke Sivan at Manikanteswaram . This is Ekathala, circular and said to be shifted here when dynasty of Chiralayam shifted residence



circular Ekathala
Srikovil Vadakke Sivan
Here one cannot cross
Pranalam as in usual
Siva temples
Dr. Suvarna Nalapat
Trust



Vyali as Chimera
Manikanteswaram
Punnayurkulam

Suvarna Nalapat
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Chimera Vyali is comparable to Harappan
Sindhu period

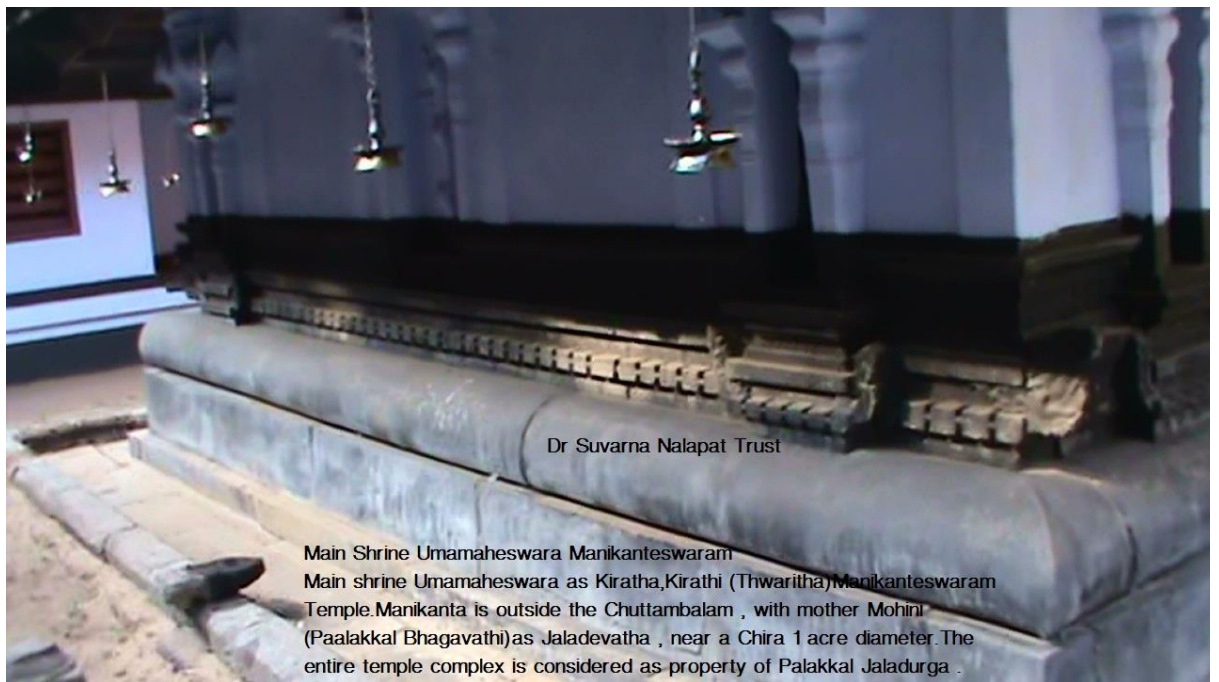


Circular Ekathala Srikovil Vatakkessivan
with a Pinvilakk on a stone platform
Compare with the Egyptian artefact (the use of which
is not known to Egyptologists)

Dr Suvarna Nalapat Trust



Vadakke Sivan
Manikanteswaram





Manikanteswara
Punnayurkulam
Dr Suvarna Nalapat Trust

Sapthamathruka stone is very ancient and show 7 squares cut deep onto surface of rock(stone)



Dwarapalaka and Kirathasoonu ,
the archer. Manikanteswara
Punnayurkulam
Dr Suvarna NalapatTrust



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A rare feature
Near Dwarapalaka is a child figure (Kirathasunu)

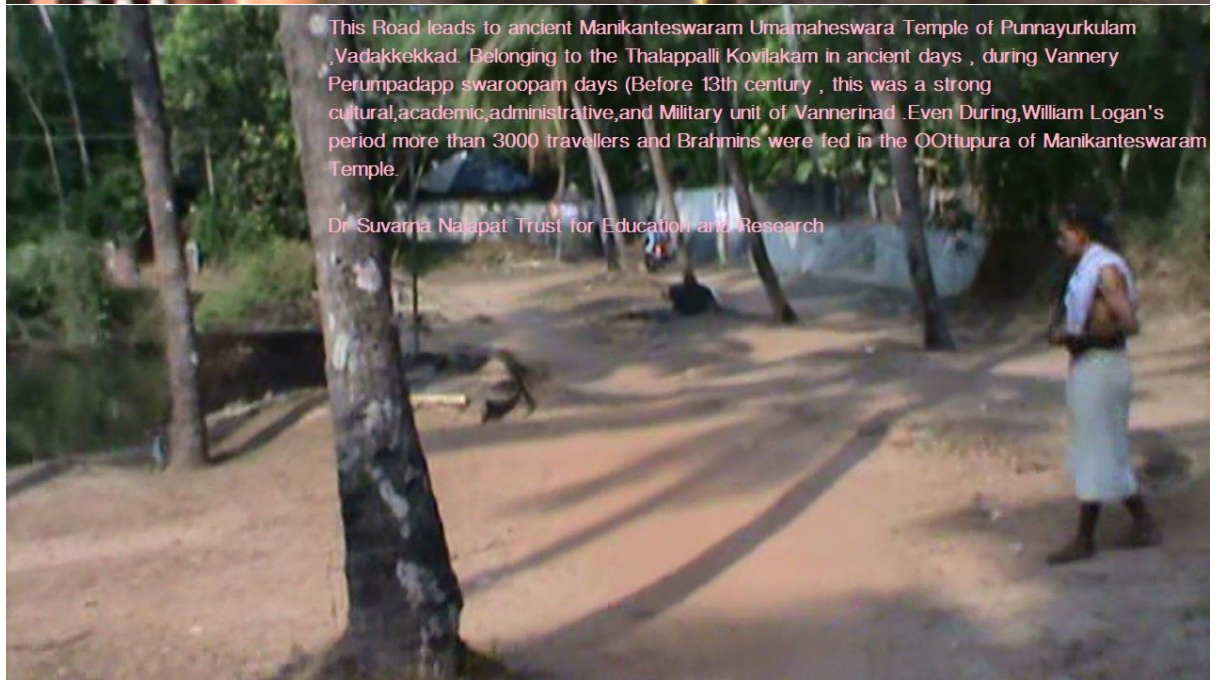


Manikanteswaram
Kirathasunu is
shortstatured like child
but with a beard .The
ancient Muthappan cult
figure like .

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Note facial features of
Kirathasunu
Manikanteswaram
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This Road leads to ancient Manikanteswaram Umamaheswara Temple of Punnayurkulam ,Vadakkekkad. Belonging to the Thalappalli Kovilakam in ancient days , during Vannery Perumpadapp swaroopam days (Before 13th century , this was a strong cultural,academic,administrative,and Military unit of Vannerinad .Even During,William Logan's period more than 3000 travellers and Brahmins were fed in the Oottupura of Manikanteswaram Temple.

Dr Suvanna Nalapat Trust for Education and Research

One acre diameter Chira, with Jaladurga sannidhyam, and Palakkal Bhagavathi, and Manikandan on its banks seen outside chuttambalam of Temple as Upadevatha. Palakkal Amma being Mohini, for Ayyappan Vilakk, Paalakkomb is taken from the temple premises with Ayyappanpaatt describing story of Mohini, Siva and origin of Ayyappa.

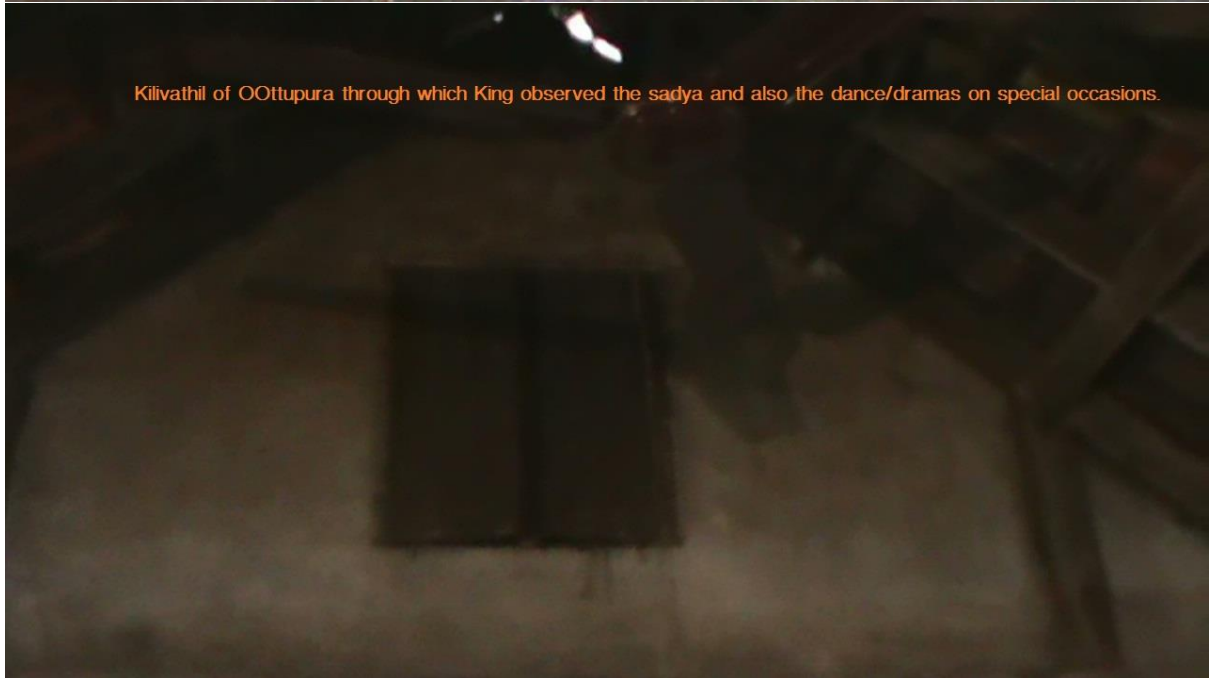
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Manikanteswaram Temple tank (Chira) on west side



ഓട്ടുപുരയുടെ അടുക്കളകിണര് വില്ല്യംലോഗന്റെ കാലംവരെ ഈ ഓട്ടുപുരയില് 3500ലധികം സഞ്ചാരികള്ക്കും ബ്രാഹ്മണര്ക്കും ഭക്ഷണം നല്കിയിരുന്നു. ഡോ.സുവര്ണ്ണ നാലപ്പാട്ട് ട്രസ്റ്റ്



Kilivathil of Oottupura through which King observed the sadya and also the dance/dramas on special occasions.

Granary of Oottupura where rice and other things for Sadya were stored .On its top floor is a room for royal family.



At present food is given at a small scale on festival days and 7 days during sapthaham (total 12-13 days) an year. Coconuts for daily use and fodder from coconut trees are still available from the meager property , but the grand free food giving is impossible now with that.





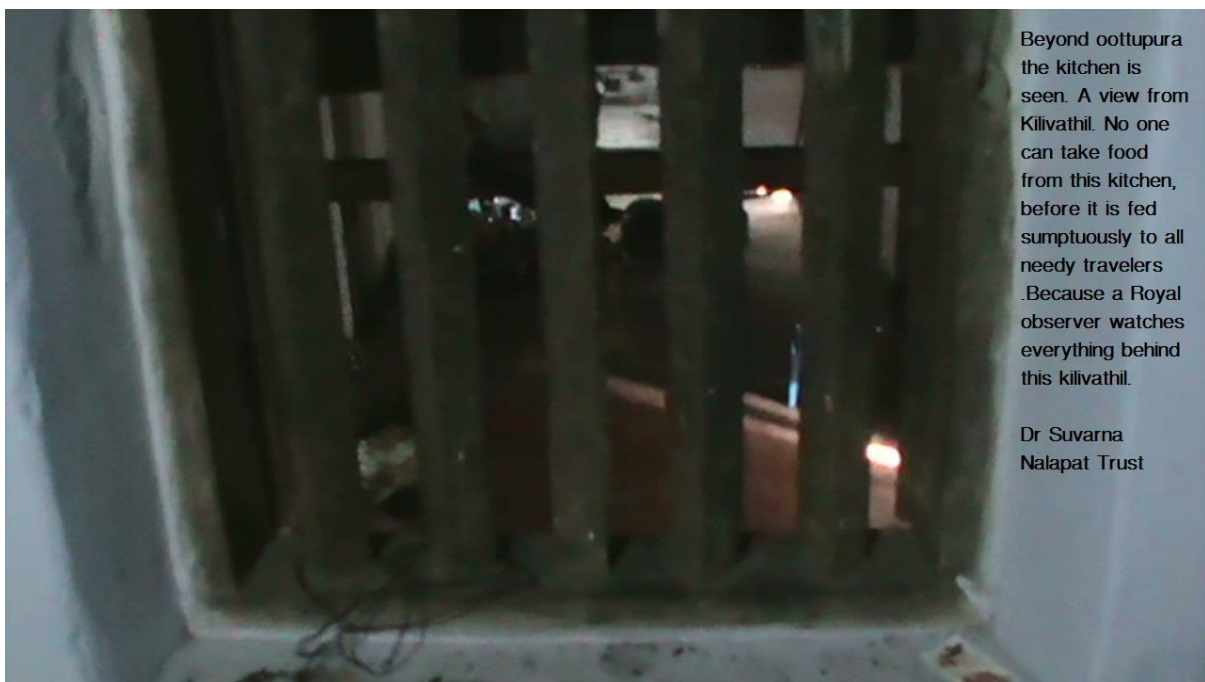
Coconut leaf dried for fodder for daily Nivedya preparing



A view through Kilivathil into oottupura

Manikanteswaram temple

Dr Suvama Nalapat Trust



Beyond oottupura the kitchen is seen. A view from Kilivathil. No one can take food from this kitchen, before it is fed sumptuously to all needy travelers .Because a Royal observer watches everything behind this kilivathil.

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On Dwithala part of Oottupura seating facility for royal family for watching festivals, Thaalappoli etc. My grandmother in her younger days used to sit here with her parents, and husband's family. She was emotionally attached to these old memories forever.

Dr Suvarna Nalapat Trust . Manikanteswaram Punnayurkulam, Vadakkekka



Manikanteswaram. Watching from gallery, upadeva shrine of Vettekkaran on SW corner seen. This was shifted from manakkulam Kovilakam when they shifted residence.
Dr Suvarna Nalapat Trust



Square Dwithala sreekovil face west with a Mukhamandapa. There are two Pranalas , one for Kirathamurthy Shiva and the other for Kirathi (Thwaritha) Parvathy. For the southern temple with Mukhamandapa is the Kiratha and Kirathi. The Northern Shiva also face west and is a circular sreekovil. This was shifted from nearby palace of Cheralayam, when they shifted residence from Punnayurkulam. On the southwest is a subshrine of Vettekkara as Kirathasoonu , which was shifted from Manakkulam palace, when they shifted residence from Punnayurkulam. This subshrine face east. Well is on NE. Chuttambalam has 6 doors. 2 at west, North and East each. Thidappally is on SE. Outside Chuttambalam on west are two subshrines , for Manikandan (ayyappa) facing East, and for Palakkal Bhagavathy (Bhadrakali) which are new additions to the temple complex. This face the tank at west. Initially the Palakkal Bhagavathy was in the tank itself as Jaladurga and on the Paala tree and the entire Thattaka belonged to the Palakkal Bhagavathi . There is a perennial Konna tree , considered as the anklets of Mohini . Pathayappura is on east. There was a Gopura on east which was destroyed by Tipu. Remnants are seen. Dwarapala are made of Sila(stone) An interesting feature is that near the Dwarapalaka a dwarf male figure with childlike features , sporting a small beard and holding a bow and a downturned weapon (Possibly Gada or mace) who looks like Kirathasoonu ,a Muthappan Cult figure of tribal origin. Another feature is that the temple though it has a kiratha and kirathi (Shaiva) inside has a Gajalakshmi on the front of the Mukhamandapa carved in wood. According to Vasthusasthra, the carving on the front of the Mukhamandapa shows which Chaithanya is inside. The Vaishnavi is the Kirathi Palakkal Amma , the mother of Ayyappa. Entire Nadu is the thattaka of Palakkal Amma. Kirathamurthy is sitting 40 cm idol and Kirathi is mirror . Kirathamurthy has Jaladrishty, looking at Chira which is the energy of Palakkal Amma. Shivalinga in Northern shrine is 40cm, Vettekkaran sitting is 30 cm. Manikandan sitting 23 cm, Ganapathy sitting 23 cm, Palakkal Amma sitting 30 cm are other idols. On the first Friday of month of Meenam is the Thalappoli for Palakkal Amma. On Tuesday of month of Makara is Vela for Amma. On Dhanu 10 is Ayyappanvilakk. Vettekkaran paatt and Shivarathri are other festivals. This was an ancient temple where Vaaram Oottu existed. The oottupura was serving to 3000 travellers, students and teachers freely every day, even during William Logan's times. The Vyali figure of Vadakke Shivan is interesting because of its decorations and resemblance to

Indus valley times and its Chimera nature. The Nandi is mutilated and also one of the dwarapalakas stand mutilated. Thanthri is Puliannur.

5. Kolathappally Narasimha Vadakkekkaḍ. Consecrated by Bheemasena the middle Pandava .It is said that he consecrated the Mahavishnu in sankalpa of Narasimha for killing Dussasana. But at present the sankalpa is that of Lakshmi Narasimha. In front of the shrine is a temple tank (Jaladrishti) which is connected by a canal to the old waterways connecting to the Mandalamkunnu port where small ships could come with merchandise.



Lakshmi Nrisimha Temple
Idol consecrated by Bheemasena



Entire wall is made of
Granite

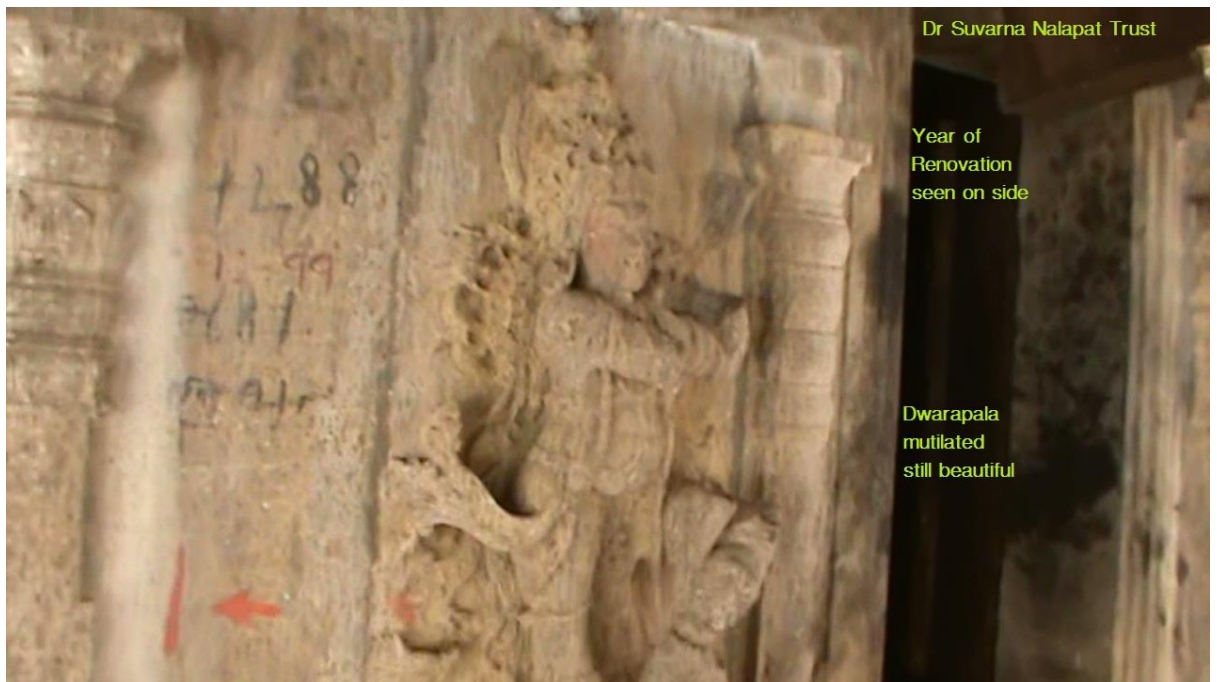
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Pranalam

Dwarapala

Sivalinga

Sopanam



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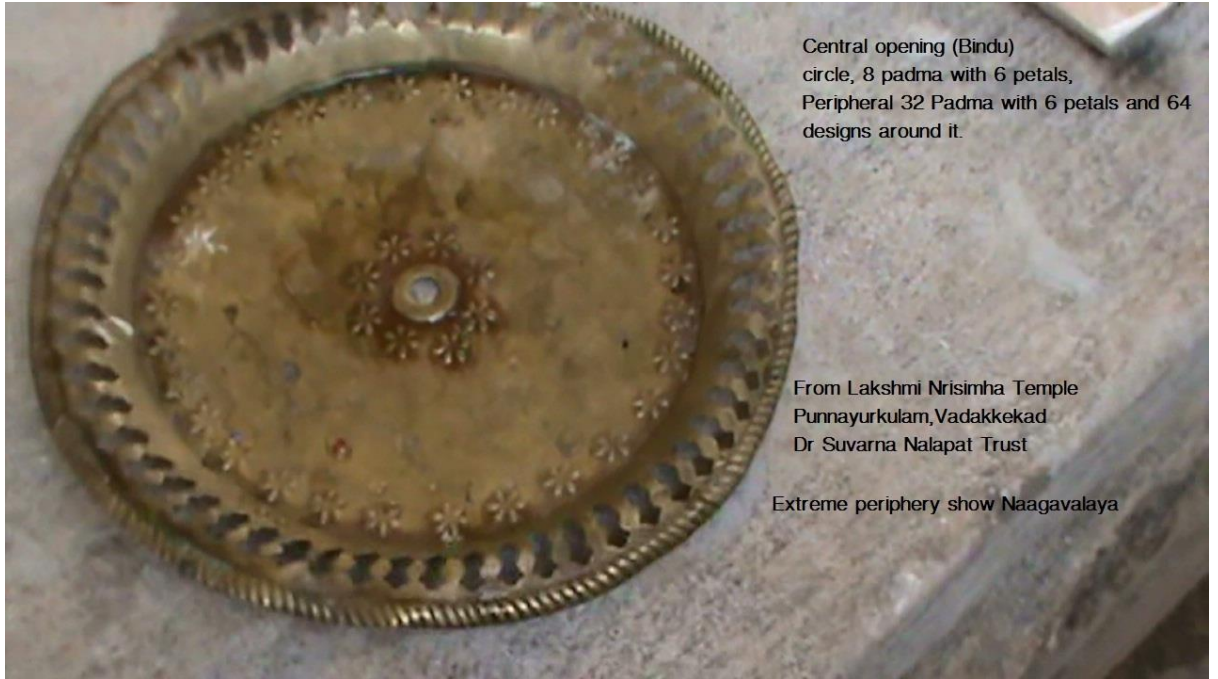
Year of
Renovation
seen on side

Dwarapala
mutilated
still beautiful

Intricate designs
Dr Suvarna Nalapat Trust







Central opening (Bindu)
circle, 8 padma with 6 petals,
Peripheral 32 Padma with 6 petals and 64
designs around it.

From Lakshmi Nrisimha Temple
Punnayurkulam, Vadakkekad
Dr Suvama Nalapal Trust

Extreme periphery show Naagavalaya



Old stones obtained during Rennovation
are not destroyed, but kept inside
Chuttambalam, neatly packed.
Temple belongs to Kolathappully Mana

Old stones show some
markings simulating Animal
motifs





The numerous granite remnants seen around indicates that it was a huge temple . There are no subshrines. The intricate designs resemble those of Vavannur Kaattilmadam and Dwarapalaka are beautiful though mutilated. This and Parthasarathi temple at old Thiruvanchikkulam of Vadakkekad, Punnayurkulam kav are not included in the census of the Kerala Government .

6. Mahadeva temple Mammiyur. 300 meter NW of Guruvayur temple is a very ancient temple..There was a Rudratheertham (the present Araattukulam of Guruvayurappan)in which Prachethas, the sons of King Pracheenabarhis did Thapam. Shiva appeared and asked them to meditate upon Vishnu .(Bhagavatham 33-79. Ch 24. SKnda 4) At that time it was a very big lake extending from Vadakke Chira (Arattukulam) to the front of the present Mammiyur temple. When Guru and Vayu bought Guruvayurappan's idol for consecration, Mahadevan gave place for Vishnu and seated at the Northern end of the lake. Thus in the initial stages , the temple complex of Shiva Vishnu were on either side of the lake, on SE and NW. Since Mahadeva caused Mahavishnu to be consecrated here, when we do circumambulation of Bhagavathy Temple, at its NE side, we have to look at the direction of Mammiyur Mahadeva and do Japa of Shivapanchakshari. Only then the darsana of Guruvayurappan will give us full effects. The temple , under the Kochin swarupam Thalappally , was administered by 72 Ooralar Nambuthiris (Just as Harikanyaka temple) but when zamorin started his rule and Punnathur (a branch of Thalappalli) became zamorin's ally , Eralpad of Zamorin's family became ruler. Vishnu and Mahadeva are the main temples in temple complex with a few Upadevatha shrines. Well, tank and Nagakkav also are there. Vakthra, Chidambara, Pasupatha, Ashtakshari, Vandikeswara, Mahasudarsana, Vettakkorumakan, Mahamrityunjayam. Veerabhadran and Gangadevi are seen. Shivalinga is stone and 30 cm, while Parvathy is bronze 23 cm on its side. Sitting Ganapathy is 25 cm, Sitting Subrahmanya 37 cm, Sitting Sastha 15 cm. Brahmarakshas is linga measuring 23 cm, BHagavathi mirror 23 cm. There are 9 naga each having 30 cm. Thanthri for both Vishnu and Shiva is Chennas Nambuthirippad. Hereditary priest for Mahadeva is an Embranthiri, and for Vishnu a Nambuthiri.



മമ്മിയൂർശിവക്ഷേത്രം ഡോ.സുവർണ്ണനാലപ്പാട്ട് ട്രസ്റ്റ്



മമ്മിയൂർശിവക്ഷേത്രം ഡോ.സുവർണ്ണനാലപ്പാട്ട് ട്രസ്റ്റ്



7. Nenmini Balarama Temple 700 meter E of Guruvayur temple. From Koladippadi 2 km south East, on Nenmini Road via Irulakkulam . This is a 17th century temple. Belonging to Nenmini Mana. Once a member of Nenmini mana became the chief priest of Guruvayur Krishna temple. He had to sent his son for pooja on one day. The child was upset because Krishna was not eating what he offered. He gave rice and whey and with Kannimanga (tender mango) in a coconut shell and even then Krishna didn't accept. The child started to cry. Krishna came and ate whatever the Unni had given to pacify him. The child came out and kept the empty vessels out. The kazhaka people went and complained to the child's father that Unni ate everything and gave only empty vessels to them. Father started to beat the boy, and a voice from Sreekovil was heard not to beat him because I have eaten everything. Another Nenmini swamiyar saw a dream that Krishna said he needs his brother Balarama nearby. He built the Nenmini Balarama temple.



From 1989 the temple is under Guruvayur Devaswom. Square Ekathala temple faces East. Ganapathy is on Southern wall. Sastha and Durga subshrines are in Inner Balivattom. Well NE. Thidappally SE. Three doors for Chuttambalam on East, west and North. On NW there is a subshrine for Nenmeni Pattery swamiyar, facing East. Maryada is incomplete and there is a Chira on NE. Balaraman is standing Chathurbhuj Vishnu 61 cm. Ganapathi semicircular linga 8 cm. Sastha Lingam 28 cm. Durga also a semicircular Linga 8 cm. There is only a Peetha (15 cm) for swamiyar. Thanthri is Chennas.

8. Perunthatta Shiva temple. 1 KM south of Guruvayur temple. Ancient . Parasurama Prathishta. One among the 108 Shiva temples. Swayambhoo . The consecrated idol also is very ancient. It is said that when Tipu ransacked the temple , his body had a peculiar burning and it was cured only after 108 tender coconut water was poured on him. Immeadiately , he gave land without tax for tender coconut Abhisheka in the temple. This temple was visited by Sundaramurthy Nayanar (friend of Kulasehsra Azhvar). There is a belief that if one eats the Bhasma of this temple Apasmara (epilepsy) will be cured. Just as in Parur temple, people used to bring serpents in pots and let them free in this temple. Zamorin constructed a fort around the temple. Till 1976 Zamorin kept the managership. Then a 15 member Kshthrasamrakshana samithy took over. They elect 7 people as executive members. The temple is square dwithala facing East. For Namaskaramandapa , only the. remains. Well is on NE. Chuttambalam has doors on all sides. Thitappalli is in south Nalambalam. There are two subshrines in southwest for Ganapathi and Ayyappa. On south are two subshrines for Rakshas and Naga. Stone linga is 37 cm. Sitting Ganapathi 23 cm and sitting Ayyappa 37 cm. Rakshas is 23 cm lingam. Nagaraja and Nagayakshi 23 cm each. Though first thanthri who consecrated is Parasurama, the present thanthri is Chennas and

the priest is a hereditary Embranthiri.



9. Thiruvengatachalapathy 1 km north of Guruvayur temple. Built in 11 century. SreeRamanuja Acharya Visited Guruvayur and Parthasarathy temples. He had an idol of Thiruppathy Venkatachalapathy brought from Thiruppathi. He installed and consecrated it here. The land belonged to Mallissery Mana. In 16th century a Variar family, with permission of Mallissery Illam nsecrated Bhadrakali also. Tipu destroyed the idols. He cut the head and right hand of Vishnu idol. For 200 years, people did pooja only to the Bhadarkali as Thiruvengadath Amma. In 1974, after a devaprasna, new idol was brought from Thiruppathi and Chennas Parameswaran Nambuthirippad and Periya Jeeyar swami (successor of Ramanuja) jointly installed and consecrated. Till 1973 Variyar family ruled. In 1974 Kshehrasamithi was formed. Square dwithala sreekovil face East. Well on North east. Chuttambalam has 4 doors, 2 on west, one each on E and N. Bhagavathi temple is in south valiyambalam, facing west. Thidappally SE. In south nalambalam is a Saraswathi temple facing west. Ganapathi on SW corner. Outside chuttambalam , on SW Ayyappa face west, and on west Ramanuja temple face East.Nagar and Rakshas on NE. On the east is a thrithalagopuram, and on west a dwithalagopuram. Venkitachalapathy is standing chathurbhuja Vishnu 90 cm, with a Namam on forehead. Bhagavathi is Bhadrakali sankalpa and is a semicircular linga. (15 cm) In front is a Golaka with 8 arms. Thazhekavil bhagavathi is stone mirror 23 cm. On north Muthappa and Ghantakarna (45 and 30 cm). Ganapathy,Ayyappan and Ramanujan are sitting 30 cm each.Nagar 30 cm,Rakshas 23 cm(linga). First prathishta done by Ramanuja and second by Periya jeeyar and Chennas. Thanthri is Chennas.
10. Parthasarathy temple . 300 meter SE of Guruvayur temple. Ancient temple consecrated by Sankaracharya. The idol was obtained by him from Ganga. The old name of the temple was Thiruthiyil temple. After Tipu the temple was in a dilapidated state. When Chembai swami

made Ywsudas sing in this dilapidated ruined temple he expressed a desire to reconstruct it . Then, Malisseri Mana and Anjam Madhavan Nambuthiri took interest in renovation .In 1974 a local committee took over. Square dwithala face east. 6 lateral steps on each side of the square leading to a platform. Well on NE , Thidappally on SE. Chuttambalam has doors on four sides. On SW corner Ganapathi faces East. On North is subshrine for Sankaracharya. On north is an oottupura. SE facing E is Navagraha temple. On SW is temple for Brahmarakshas. Parthasarathy is standing 60 cm idol with two arms . Left hand has Conch and right has the Kol (Chammatti) for leading horses. Ganapathi sitting 45 cm, Navagraha 37 cm each,Rakshas lingam 23 cm. Sankaracharya is sitting and has 75 cm. Thanthri is Chennas.

പാർത്ഥസാരമിക്ഷേത്രം ഗുരുവായൂർ
ഡോ.സുവർണ്ണ നാലപ്പാട്ട് ട്രസ്റ്റ്



11. Guruvayur Sreekrishna Temple.

ഗുരുവായൂർ വടക്കേ ചിറ ഡോ.സുവർണ്ണ നാലപ്പാട്ട് ട്രസ്റ്റ്



ഗുരുവായൂർ മഞ്ജുളാൽ



ഗുരുവായൂർ ആറാട്ട്
ഡോ.സുവർണ്ണ
നാലപ്പാട്ട് ഭസ്ത്



ഗുരുവായൂർശ്രീകൃഷ്ണക്ഷേത്രം
ഡോ.സുവർണ്ണ നാലപ്പാട്ട് ഭസ്ത്



Situated at 27 km NW of Trissur, the railway distance from Thrissur railway station is 23 KM. The idol is ancient , consecrated in Dwaparayuga more than 5000 years ago. The temple was renovated and reconstructed several times. Temple has a panchapraakaara mathruka. All

Thantric rites are meticulously followed in this temple. Therefore, deity is very powerful. Prachethasa, sons of Pracheenabarhis did penance in Rudratheertha (Vadakke chira) chanting Rudrageetha, taught to them by Rudra. (sloka 20 ch 24. Skanda 4. Bhagavatham and, sl 2 dasakam 19 Narayaneeyam) The text says they did penance in Rudratheertham, a big lake near the western ocean. Rudrageetham is seen in Bhagavatha 33-79. The idol of Krishna was sacred even before it was consecrated at Guruvayur, worshipped by Vasudeva and his son Krishna in Dwaraka, modern Gujarat. Krishna entrusted it to Uddhava, before he left to heaven to consecrate at a suitable place. Before Yudhishtira left for heaven to sacrifice his mortal coils in Akasaganga (Milky way), in meditation he came to Guruvayur to see Krishna. Uddhava with Brihaspathi and Vayudeva, found the idol floating in flood waters after Dwaraka sank. Varuna showed the idol to them. Vayudeva took it and searched in Kuru, panchala, Videha, anga, Magadha, Andhra, chola desa but didn't find a suitable place. When they were coming to Kerala, on the way they met Parasurama and he showed them the Rudratheertha. Viswakarma showed the place for consecration. Muhurtha was fixed on Vishuvath day, so that the first ray on Vishu should fall on the feet of the idol. Since Brihaspathi (Guru) and Vayu consecrated, the place came to be known as Guruvayupuram. In old records, the name is Kuravaiyur, meaning the land of Kuravai or Sound (Nadabrahman). The idol is made of 5000 year old Pathalanjanasila, which is very rare. The Vaishnava Alvars have not mentioned Guruvayur in their hymns. The temple belonged to Kochin kings, and administered by Punnathur family of Thalappalli Kovilakam, called Punnathalappathi in old records. Once a Pandya king did Bhajana here to cure Leprosy and the first renovation was done by him. When Punnathur joined Zamorin's side, Zamorin Manavikraman (1466-71) started darshan at Guruvayur. In 1638 zamorin renovated the temple. The old records in Ola were copied to new ola. In Karkitakam 814 (AD 1639) Vishnubali alias Vijayabali was done here. In 1716 Dutch looted the treasury of Guruvayur and set fire to western Gopura. In 1747 Panikkaveetil Ittirichamenon rebuilt the Gopuram. Guruvayur, Koodalmanickam and many other important temples of Kerala were under Thrikkannamathilakam, the royal center of Chera kings from first sangam days. From 1757 onwards, Punnathur had to hand over the rights of Guruvayur to Zamorin. Zamorin became ooralar. 7 When the Dutch destroyed Thrikkannamathilakam in 1756, this was mandatory. When Hyder Ali camped at Chowghat, Thiruvannamala Military Governor Venkita Narayanan, gave 10000 Panam to Nawab and protected the temple. With his influence, Hyder gave a Devadanam in 1780. Later Tipu cancelled the Devadanam. During Tipu's times Mallissery, and Kakkat Othikkan protected the idol in a well. All other idols were destroyed by Tipu. He put the temple on fire. But a rain helped and only partial destruction happened. The Utsavavighraha and valuable objects were sent to Ambalappuzha temple for safe custody. In 1792 they were returned and old idol taken out from well. Reconstruction of temple was done in 1825. East Gopuram reconstructed in 1842. In 1855 renovation of Namaskaramandapa, Sreekovil and Dwaja. In 1884 Koothambalam and chuttambalam renovated. In 1890 Deepasthamba renovated. In 1893 a theft happened in temple. In 1905 Madras Government took over. In 1970 November 29 a major fire happened. Chuttambalam, western Vilakkumadam, Northern Vilakkumadam, and Vilakkumadam south of Thidappally were destroyed. But Sreekovil was not touched by fire. Krishna idol was kept in the home of Thantri from 1.30 AM to 9 AM. And reinstalled at 9.45, after a punya. For Ganapathi, a new subshrine constructed in the Pradakshina path. In Chuttambalam 58 granite pillars were built with statues on them. The eastern pillar in southern Valiyambalam, near the door, was not changed since it was under that pillar, Melpathur sat and wrote Narayaneeyam. For symmetry the eastern pillar also was kept. The first stone for renovation and reconstruction was laid by Kanchi Kamakoti peetam Sankaracharya on 1st May 1971. The new lamps in Vilakkumadam were first lighted on 14th April 1973 on Vishu day.

Guruvayur is strictly following the Pooja rites decided by Sankaracharya. It is said that Sankara wrote Govindashtakam and Bhajagovindam after visiting Guruvayur. Even before 16th century , (time of Melpathur) Ambalappuzha royal kings and Chembakasseri Nambuthiri were devotees of Guruvayur. Vilwamangalam, Kurur Amma, Manavedan of 16th century are famous. After that , Manjula, Koodallur Kunjikkav Nambuthiri, Nenmini Unni, Chembai Vaidya Nath Bhagavathar have been part of Bhakthi cult of Guruvayur. Melpathur Narayana Bhattathiri was born in 1559, in Chandanakkav, 10 KM east of Thirunava. He wrote Narayanneyam with 100 dasaka, and completed it on swathi Vrischikam 762 (Sunday December 1586). Poonthanam, another devotee born 8 KM north of Perinthalmanna was born in 1547. Nenmini Unni was born in 1586. (The same year when Narayaneeyam was completed).Jnanappana and Sreekrishna Karnamritham of Poonthanam are favourites of devotees. Narayaneeyam is recited for cure of ailments , because Melpathur was cured of his illness after writing Narayaneeyam. I had translated the whole Narayaneeyam into Malayalam , and was cured of my illness completely . The experience of the healing power of Guruvayur can be felt by anyone in any time if one is devoted to the Lord sincerely. Dhathri (Kurur Amma) was contemporary of the 16th century poets mentioned. Born in Paravur, came to Thrissur Adatt Kurur Illam as a bride anhad that name. d became a widow. She didn't have a child. Vilwamangalam advised her to adopt Krishna as her child. It issaid that Krishna came to her as a child and helped in day to day activities. Vilwamangalam is a generic name. Many people with that name lived. The first one known was the son of Prabhavathi Guptha called Divakaramuni . The stories of his voyages through tunnels from central India to Kerala, from Ananthapadmanabhaswami temple of Kumbala to Thiruvananthapuram Ananthan forest (Where the temple of Ananthapadmanabha stands now), Vrindavan visits, are famous. The Vilwamangalam in sangam age also called Divakara wrote Chennan Divakaram alias Divakara Nikhandu , a famous Tamil Lexicon and from the name Chennan, he is probably a member of the Chennas family. The 16th century Vilwamangalam born in 1575 spent his last days at Guruvayur and died there according to his disciple Manaveda Raja Zamorin. Manaveda was born in 1595. He had a darsana of Krishna under an ilanji tree and as Krishna instructed he wrote Krishnanaattam. Manjula, a varier lady made flower garlands for Krishna everyday and was a devotee. Her memory is immortalized by the Manjulaal on east Nada of Guruvayur where a Garuda idol stands. Kunjikkav Nambuthiri (1839- 1903) got mukthi with Namajapam. Vazhakunam Vasudevan (1892-1947) was Bhakthasiromani. Kitta , a Harijan has the rare luck of giving a tender coconut to Guruvayurappan and his family still brings tender coconuts to temple during festival. Guruvayur is Bhoolokaivaikunda and Anjam nambuthiri and Chembai Vaidyanath Bhagavathar were the recent devotees of Guruvayurappan. How Guruvayurappan gave back Naada to Chembai is a famous story. Since Thrikkanamathilakam was managed by 72 Nambuthiri illams , Guruvayur also was managed by them in early times. Now Zamorin ,Malliseri Karanavar, and Chennas (thanthri)of Venkitang and 6 nominated member Devaswom committee are managing. The 6 members are nominated by Kerala Government. The Guruvayur Satyagraha started by Kelappaji and A.K.G on 1931 November 1, was discontinued on 1932 October 2 , because Gandhiji asked them to do so. From 1947 Malabar temple entry laws were proclaimed.

The temple is square dwithala facing east with a Mukhamandapa. Three lateral steps lead to a playform in front of sanctum sanctorum. Wall shows murals from Bhagavathapurana. Dwarapalaka are stone. Greeva also show murals and darusilpa of Brahma, Mahadeva, Vrisimha and Vishnu. The four pillars in Namaskaramandapa are goldplated. The northern basement of it show an inscription that the measurement of vaasthu is 28.75 Kol (73 cm) .Well called Rudrakoopam is on NE. Chuttambapalm has entrance doors on all sides, but east and north only are used. The southern door is only for junior purohith (Keeezhsanthi) and people who make

Chandana in Thidappally. There is a lamp in memory of Melpathur in south valiyambalam. Homakunda exists in south valiyambalam. Thidappally in SE. In south nalampalam, gold, silver, cash, Sraswathykett (Olagrantha) were kept in olden days.in a room. Now that is used for the Variyars. On SW corner is a Ganapathy facing E. . On the western door of Chuttambalam is a carving of Ananthasayanam in stone. It was destroyed by fire. On west and northwest on 58 pillars the sculptures of Ganapathi, Vrisimha, Krishna,Rama, Hanuman, Lakshmy etc are seen. Inside chuttambalam on east of Northern door is a small hall to keep naivedayaparasadam, a nrithappura (dance hall) where Krishna danced for Vilwamangalam, a room for Akakkoyma. In north valiyambalam is a room for grinding rice etc for Prasadam. There are 297 pillars(E 66, S 82, W 69, N 80) and corner pillars for holding lighting lamps . On all sides there are 11 rows of lamps on each pillar , except corner pillars which have 10 rows. A total number of 6575 lamps can be lighted on this bahyahara. In addition there are 124 hanging lamps also. On SE is sastha shrine facing. On NE Bhagavathi face west. It has Jaladrishti to chira and has no roof. But has a valiyampalam. The new sculptures in north natappanthal are Saraswathi, kurur Amma, Subrahmanyam, Vyasa, Bhagavthothama, dwarapala, Melpathur, Sankaracharya, Krishnattam , Mahalakshmi, Narada, Kuchela, Shiva, Vishnu, Brahma, Manaveda, Poonthanam, Vilwamangalam, Balarama. The koothampalam is small with a square rangapeeta having 3.6 m sides. Nepathy is 4.2 X 1.7 meters. Now Veda recital is done here. Thanthri is Chennas Puzhakkara mana , the descendent of of Narayanan Nambuthiri who wrote Thanthrasamuchaya in 1427. In hierarchy , after the thanthri come Othikkans (who sing Veda) . The four hereditary othikkans are Pazhuvam, Munnulam, Pottakazhi and Kakakt. They perform Pantheeradi pooja, Udayasthamanapooja, Paalabhisheka, and Sri Bhoothabali. Main poojari (Melshanthi) is appointed every 6 month period. He has to function as Purappeta santhi and live in temple premises during his tenure. There are 13 hereditary families from which Melshanthi is elected. Vengeri, Meledam, Keezhedam, Mecheri, mznchera, Kodaikkat, Nakeri, Thelampatta, Thiruvalur, Moothedam, Cheruthayyur and Akkirappally. There are three hereditary family variums as singers . Chovvallur varium for the first 10 days of the month. Vadakkepadam the next 10 days. Thiruvencatam for the last 10 days. The 14 kazhaka families are Njarekkat, Kizhakke pushpakam, Vadakkeppat, Kandiur pattam, Thiruvencatam, chovvallur, Kizhakedam, Peranghot, Puthiyedam, Kalaatt Ounghat, Kolazhikam , Agathiyur and Muniyur.

12. Thiruvathra earlier called Thiruvattthara is 7 KM NW of Guruvayur. This is an ancient Shivashethra , with a Idol on a Thara (Platform) and hence the place name. Old ooralar unknown. Temple is surrounded by water. Square ekathala, face east. No sopanam or Pranam. SE thidappally and SW Ganapati facing East. NW Parvathy face east. NE well. Valiyambalam and balikkal are ruined. On south of chuttumathil two upadevatha shrines- On SE Sastha face west and on SW Rakshas face east. On North of chuttumathil two shrines of Shiva. Swayambhu sila linga is 5 cm. In the same garbhagriha is a standing Vettekkara idol 39 cm. Ganapathy and sastha are sitting 37 cm each. Rakshas linga of upadevatha shrine is 15 cm. Thanthri azakath mana .Priest an embranthiri.
13. Manathala Viswanatha 5 KM NW of Guruvayur. Consecrated by Sree Narayana Guru. Nandikeswara also was installed by Guru. On Shivarathri day in 1910 . He entrusted Brahmasri Sivalingapada swami to look after. In 1919 the swami attained samadhi. On the south of the temple his samadhi is seen. Square dwithala face east. NE Parvathy facing east. There is a well in NE. SW Ganapathy and NW Surahmanya, both face east. SE Thidappally. Samadhi is outside Chuttumathil. Sivalinga is on a peeta .25 cm height. Parvathi Panchaloha 23 cm, Ganapathi sitting 45 cm, Subrahmanya standing 75 cm. Thanthri Sivagiri Matham.

14. Kozhikkulangara Bhagavathi Chowghat. 2 KM NW of Guruvayur. Very ancient. The local Aithyhya is that Kodungallur Bhagvathi visits the temple at night and once because a Kozhi's call (cockerel) was heard before dawn, and thinking that the day has begun she remained here. But the real history is that the Chera kings had Kozhi alias Kottavai in sangam age as their paradevatha and wherever they live a temple for Kozhi will be constructed. Kozhiyambalam or Pazhayannur temple,, Kozhimamparambu at Varavur (second chera capital) and even Kodungallur near first Chera palace are due to this. In olden days, Kukkutarama was the name applied to old city. In IVC seals this is read by experts. The Mahodayapura of Sangham chera was called Kukkutarama. Where did all the IVC people go? People ask. The answer is, they are the old kings of Mooshakavansa and live from Narmada to Kanyakumari. They are the inhabitants of our own Central and Southern India. The Devi once gave darsana to Punnathur Nambi, of Thalappalli swarupam. According to that, on eastern bank of the Chira, temple was constructed by him. Once, a komaram from Komarathu Tharavad came and asked for the sword of Devi. Punnathur Thampuran asked for proof that he is truly the Komara of the Devi. Komaram jumped into the Chira and came out with the sword of Devi. After that Komarath veedu are the Komaram for the devi. The same Tharavad is the Komaram of Oorakath Amma Thiruvadi. On day of Bharani festival, the sword is taken from Komarath Tharavad, and brought with sacred rites to the temple. Until 1976 Punnathur kovilakam was ooralar. In 1976 a committee with 13 members formed. Square ekathala facing east with granite Dwarapalaka. Thidappally SE, on SW two shrines, Ganapathi and Ayyappa face East. On south Saraswathi face west as Upadevatha. NE well. Gopuram on East. Outside Chuttumathil subshrines for Hanuman and Rakshas. On North, below banyan tree Nagar. Bhagavathi (Bhadrakali) mirror 45 cm is soumyamurthy. Ganapathy, Ayyappan and Saraswathi are sitting 23 cm each. Naga sila 30 cm. Thanthri Elavally.
15. Manathala Nagayakshy. 4 km NW of Guruvayur. It was a Brahmanagrama till 10th century. They consecrated. When they left, Kunjiranghat Muthappan, of Dheevara samudaya protected the temple. In 1992 a committee with 18 members formed. Square ekathala facing east, with several anthills in, front. On north Anjana maninaga, south karinaga. North of sreekovil, a subshrine for Kukshi sastha and Sribhagavathi. On SW the thara for Bhairava. On NW dampathi rakshas thara. SW well. There is a chuttumathil. A subshrine for Muthappa and a thara for yogeewara are underneath a paala tree. Nagayakshi 45 cm. She wears Nagabharana. The anthill has three branches. 35, 30, 27 cm each. Ngaraja 30 cm. Karinaga and Maninaga are 45 cm each. Bhagavathi Kukshisastha 35 cm mirror. Muthappan and dampathirakshas 23 cm. Thanthri are from Cherai and are of Deevara samudaya priests and



has to be vegetarians.

16. Kothakkulangara Bhagavathi (Thaikkat) 4 km South of Chowghat town. Swayambhu. From 15th century the swayambhu was discovered. Melekav and Keezhkav face east and west

respectively. In keezhekav Mullappuzhakkal Tharavad of Paraya community do Madhayamapooja and offer toddy as Nivedya . The temple belongs to Punnathur kovilakam. Kotha or Goda is the name of Chera kings of ancient period. From 1965 , a committee of 23 members rule the temple. Rectangular Ekathala face east. Chuttambalam has doors on all sides. Thidappally on SE. Well is within North Nalambalam. At NE Vanadurga face west. North of it is Nagathara and Kav. On north of banyan tree , facing west is the idol of Devi. North to it is temple tank. Bhadrakali sila is 30 cm linga. Sastha linga 20 cm. There is only a peetam for Keezhkavil Amma. Thanthri for Melekkav is Chennas and poojari is a nambuthiri. Keezhkavil poojari is Paraya samudaya.

17. Brahmakkulam Shiva (Thaikkat). 5 km SE of Guruvayur this is a very ancient temple. destroyed temple. Valiya Balikkal split in a thunderstorm. Sankalpa is that of Aghora with a Ghoraroopa. Ooranma were Mangalam, moorimangalam, Avaninghat, Perakkat, Payyur, kanipppyyur, chemmanghat, Puthumana, and Thiruthi Vadakkat. Square dwithala face east. Mukhamandapa and Namaskaramandapa exists. On north is subshrine of Subrahmanya. NE well between the 2 temples. Chuttambalam has 2 doors on East facing the two shrines and one at the rear of Shiva temple. SE thidappally. On south Ayyappa face east. Circularshrine of Vishnu NW facing east. In front of it is a swamiyar samadhi. Aghoramurthy has Jaladrishti and face the temple tank. Shivalinga made of sila is 56 cm . Subrahmanya standing 80 cm, Ganapathy sitting 20 cm, Ayyappan sitting 40 cm, Vishnu standing 80 cm is ruined during Mysore war. Thanthri Puliyannur. Poojari is embranchiri.
18. Kaakksseri Ayyappan kav. 6 km SE of Guruvayur. This swayambhoo was detected in 15th century. An Ilayath who had a dream vision did the first pooja. It belongs to Kakkassery Madham. Square ekathalam face east. There is a Vathilmadham. Thidappalli SE. Well NE. On the west is a temple tank. The Swayambhoo linga is triangular , like a Meru in Sakthi worship. It is 30 cm in height. A sitting anthropomorphic idol of 30 cm is consecrated near it. Thanthri is Ambi Vadhyan of Guruvayur and Priest is an embranchiri.

19. Elavally Durga . 7 KM SE at kadavallur.



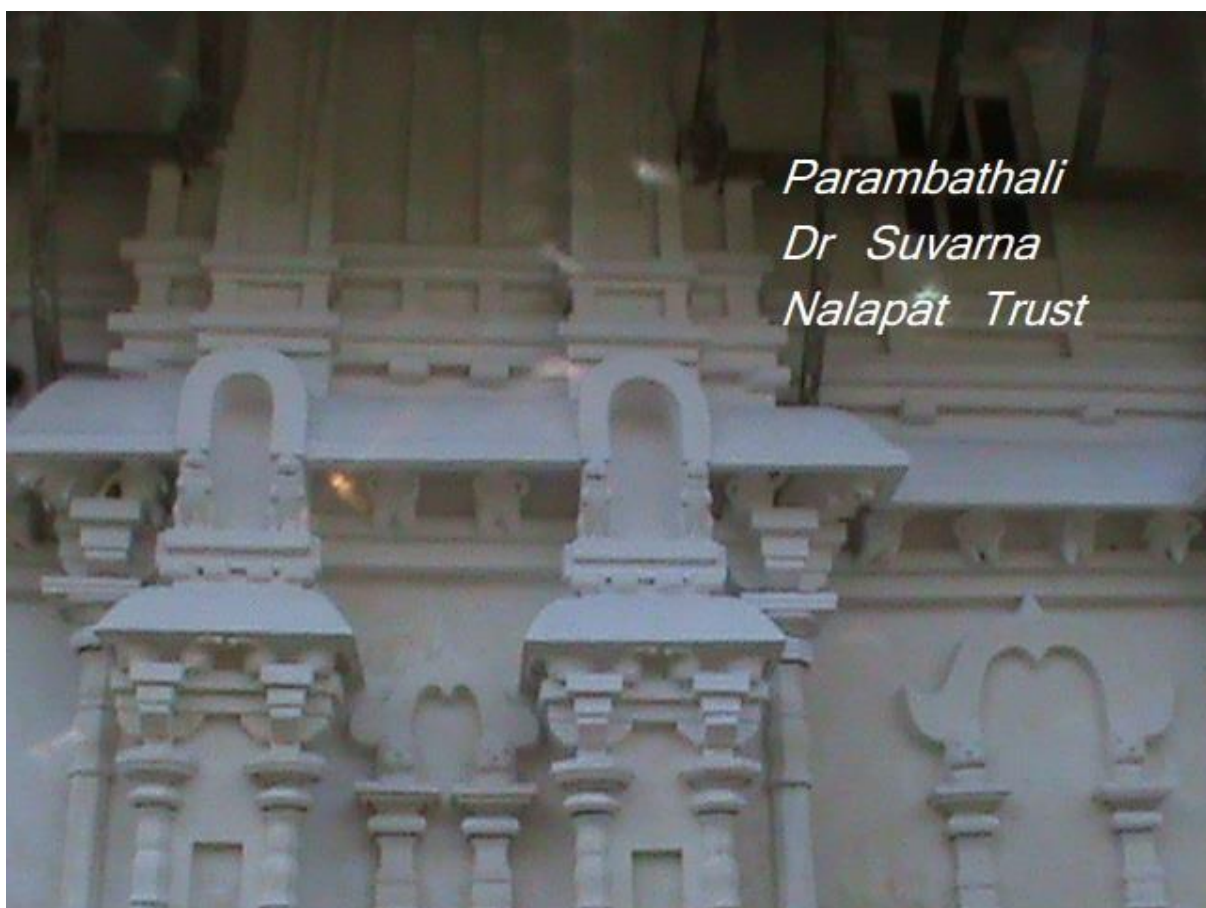
There are 3 temples in the complex for Vishnu, Durga and Shiva. Durga is swayambhu and is powerful. This was discovered in 14th century. Vishnu temple with a circular sreekovil is older than it. This area was a Brahmin settlement in 11th century. May be one of them had consecrated Vishnu. The story of Elavally Bhattathiri and Uddandasasthi, who did Bhajana in Elavally Devi temple to become winner in Revathy Pattathana is famous. Bhagavathy had told the Kakkassery karanavar to give butter offered to the Devi with divine manthra, to the pregnant Antharjana till the baby is born. The baby was born on Thiruonam nakshathra, in month of Mithuna. When he was 3 years his father died. He was the author of Vasumathi Manavikrameeyam, Kokilasandesham, Mallikamarutham etc. Some people said he doesn't know Brahmamathwa and has to be expelled from community. They filled a brass Kindi with water and put it down as a sign of this. Bhattathiri left to the Northern direction. It is said that due to the sin of insulting an Avadhoota, the people who did this suffered many problems and some of them became extinct. Now, those who respect Brahmamathwa are respecting the place where the kindi was kept downwards. The temple oorala were 8 mana in the beginning. Eengaappuram, Puliyannur, Kaplinghat, Punnaprath, Kanippayyur, Meykkat, Vazhappally, Thelakkat. Mahavishnu temple complex has a circular Ekathala shrine facing east with Namaskaramandapa for Vishnu, two upadevatha shrines, a well. On SE facing west is Bhadrakali. And on SW facing east is Ganapathi, Balaganapathy and Saraswathy, Dakshinamurthy. Well is on NE. Chuttambalam has doors on 4 sides. Thidappally is on SE. on SW is Ayyappa temple, outside Chuttambalam and facing east. Shiva temple is square ekathala facing west. Well is on NE. Chuttambalam is incomplete. Only Valiyambalam and north Nalampalam exists. The rest is only a wall. Durga temple is square Ekathala facing west. Roof is open. There is no pranala.

Chuttampalam has doors on North and west. Durga is swayambhu rock , semicircular with a base of 3.6 meters and height 6 meters. (A megalith of ancient type). Vishnu is standing 90 cm with chathurbhuj. Shivalinga is 30 cm sila. Bhadrakali is a wooden pillar 1.8 meter height. Ayyappa Ganapathi and Balaganapathi are sitting 30, 15 cm. Sara swathi standing 15 cm. Dakshinamurthy standing 15 cm. Thanthri Chennas.

20. Venmenad Vamanamurthy . Pavaratty. 8 KM south of Guruvayur. Temples of Varaha are rare in Kerala. The most famous one is at Panniyur (Anakkara) at Palghat , followed by Panniyur Varahamurthy at Thuluvankad Pallivaayal Kannur, Pannimkulangara Lakshmy varahamurthy at Ayyantjol Thrissur, Thenga thrikkovil Lakshmi Varaha of Thrissur, Narasimhavaraha of Pathiriyal Malappuram, Varahaswamy at Varappuzha Ernakulam,

Varahaswami of Pallippuram Cherai Ernakulam, Lakshmi Varahamurthy Sreevaraham, Thiruvananthapuram, Panniyampalli Variar madham Varahaswami in dasavathara temple Calicut, Vakamoli (Varahamoli) at Calicut and a Varaha subshrine in Nelluva Dhanwantharamurthy temple. The place names of many of these are associated with Panni or Varaha as in Panniyur, Varappuzha, Sreevaraham and Varahamoli. A comparison can be drawn with the place name Varahamoola (Baramulla) in Kashmir where the Thurvasu clan of Yayathi lived. The Mooshakavansa kavya , says first king of Kerala Ramaghatamooshaka was shown by Varaha to Parasurama in Ailigiri (Elimala) (Varaharoopi Bhagavan Ivochair Aileegiri Kalavid Aavithaaseed.)The original name of Venmenad was Vamananad. Here Parasurama meditated on Vishnu as Vamana. This was an ancient settlement of Malayali Brahmana. They consecrated the Vamana here. Those who have stammering come here and partake the jaggery nivedya to cure stammering. In olden times Thanthri was Tharananalloor. He had some problem with orals and went without taking their dakshina , after keeping the Kindi downwards. Only in 1993 Katthumadam was appointed as Thanthri. The Namboothiri families gave ooranna to Thirunava Vadhyar madham. Square ekathala temple face east. Well on NE .Chuttampalam has doors on E.W. and N. Thidappally on SE. Ganapathi SW face east. On south of chuttampalam subshrine of Ayyappa face E. The western Gopura is ruined. Eastern Gopura exists. In olden days there was Koothambalam. The temple tank is good. This temple has under it a Keezhedam temple with Shiva and Vanadurga. On the walls are carvings of elephants in stone and wood. Vamanamurthy is a standing chathurbhujavishnu 75 cm. Ganapathy and Shiva are sila. Ganapathi sitting 40 cm Shiva sitting 60 cm. Shivalinga 30 cm. Vanadurga 23 cm. Thanthri at present is Kaattumadam.

21. Parambuthali Mullassery. 12 KM south of Guruvayur is a very ancient Shiva temple. It is one of the 108 Shiva temples and of 18 ½ Thali. Belonged to Vannery Kochi Bhoopathy of Perumpadappu and Azhvanchery Thamprakkal and 41 Illams. Azhvanchery had four aasthanas in Vannery Maranchery, Tharur, Athavanad and Mullassery. When Kochi lost to Zamorins, they gave the ownership to Azhvanchery , and the 41 illam also lost ownership. An old inscription of 1095 AD May June (Idavam 270) of Rishi Ramar Thiruvadi first Kulasekhara Raja Ramavarma is seen in the temple. Kochin Perumpadappu swarupa had three Madathilappan temples. Of these Thrikkanamathilakam was destroyed by Dutch. Peruvanam and Mullassery still remain. Though Tipu destroyed part of Parambathali , it is still a magnificent structure. Madathilappan is a Mahayogi of Aghora sankalpa. The construction and height of Madathilappan temple is special.



Parampathali
Dr Suvarna Nalapat Trust

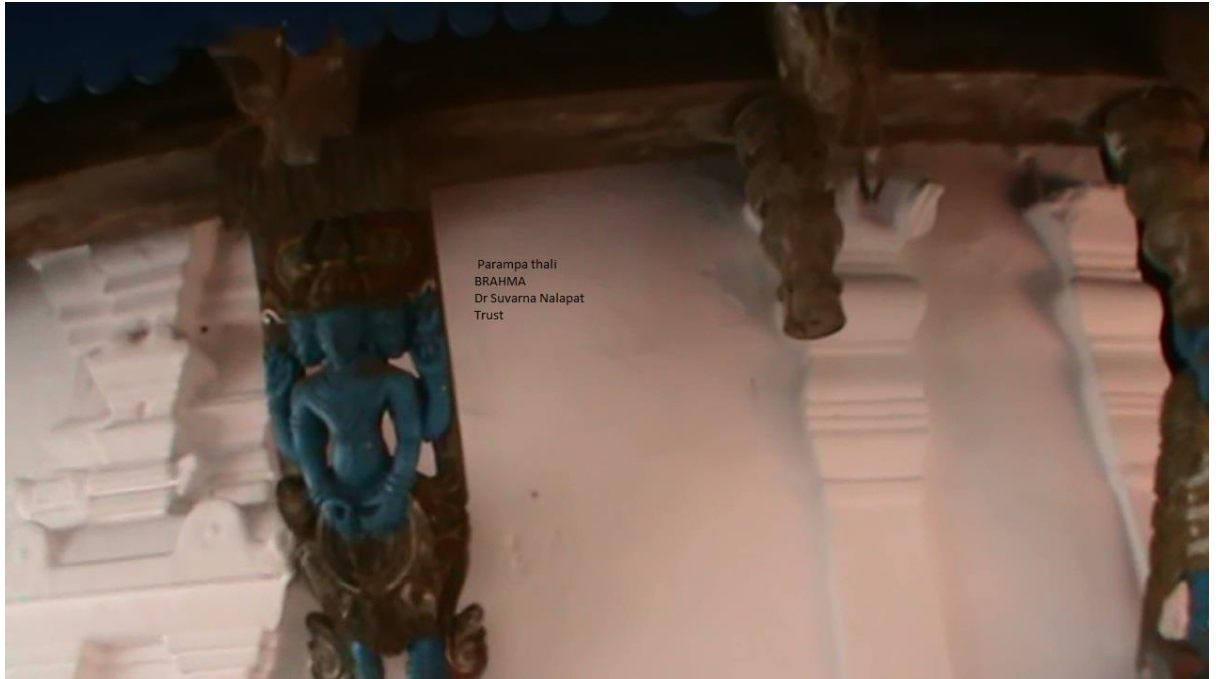


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Trust

The sreekovil is thrithala with high Upapeeta and Adhishtana 4.29 meterheight . Over it the square sreekovil with 12.39 meter sides and 3.10 meterheight is built. To consecrate and install a linga of 1.83 meter this is essential. The total height is that of base, sreekovil and the linga. Erlier devotees used to crawl and do circumambulation because of the belief that Shiva's hair (jada) is all over . Since this is Aghoramurthy with Yogeeswara concept women do not stand in front of idol for long. Hereditary trusty Azhvanchery sends karyastha to look after day to day activities. Square thrithala face west. The idol is on the dwithala part. To reach the dwithala platform one has to first ascent 21 lateral steps on sopanam .There are 66 pillars, 8 ghanadwara, and 2 functional doors. There are two Valiya Balikkal of different sizes. Thidappally is behind Murukan temple. Well on NE. On south there is a temple of Muruka facing west. SE is Ganapathy facing North. On west Kuttamkulangara Bhagavathy has a Peetaprathishta. In front of the Adhishtana a figure with halo around head is carved. Shivalinga with Peeta is 1.80 meters. There are sculptures on pillars. Rakshas on North. The thara of chuttampalam is 5.10 meter height being 75 cm. On this thara was built Chuttumathil in later times. Muruka is standing 91.51 meters. Ganapathi sitting 45 cm. Bhagavathi mirror 30 cm. Brahmarakshas has only a peetam. The original thanthri Parasurama. Now Manalur Thamarappally Vadakkedam. Priest is an Embranthiri.

22. Thrikkulasekharapuram Annapoorneswari Mahavishnu Kshethram. Annakara. 12 KM south east of Guruvayur. Ancient. This is a temple samuchaya (complex) of 4 temples which function independently of each other. There are two Mahavishnu temples, one Annapoorneswari and one Sastha. Vishnu is west facing on south of Annapoorna. It is called Thrikkulasekharapuram Thevar. Sankalpa is Narasimha. There was a old Vishnu temple in Kokkur 2 KM west . When the temple was ruined , devotees took the idol from it and installed it on the south of Kulasekhara Thevar. This also face west. A Brahmin had a darshan that he has to installed near Sastha , the idol of Annapoorneswari. He installed on NE of sastha with a chuttampalam. From 1820- 1973 Ullanat Panikkar was ooralar. Annapoorneswari is square ekathala facing west. Well is on its North. Ganapathi on SW. Shiva on NE face west. Chuttampalam has doors on E,N, and W. Thidppally on SE. Store at NE. Chuttampalam is bigger than that of Vishnu. On SW is Sastha facing east. There is a sila deepasthamba and valiya balikkal.

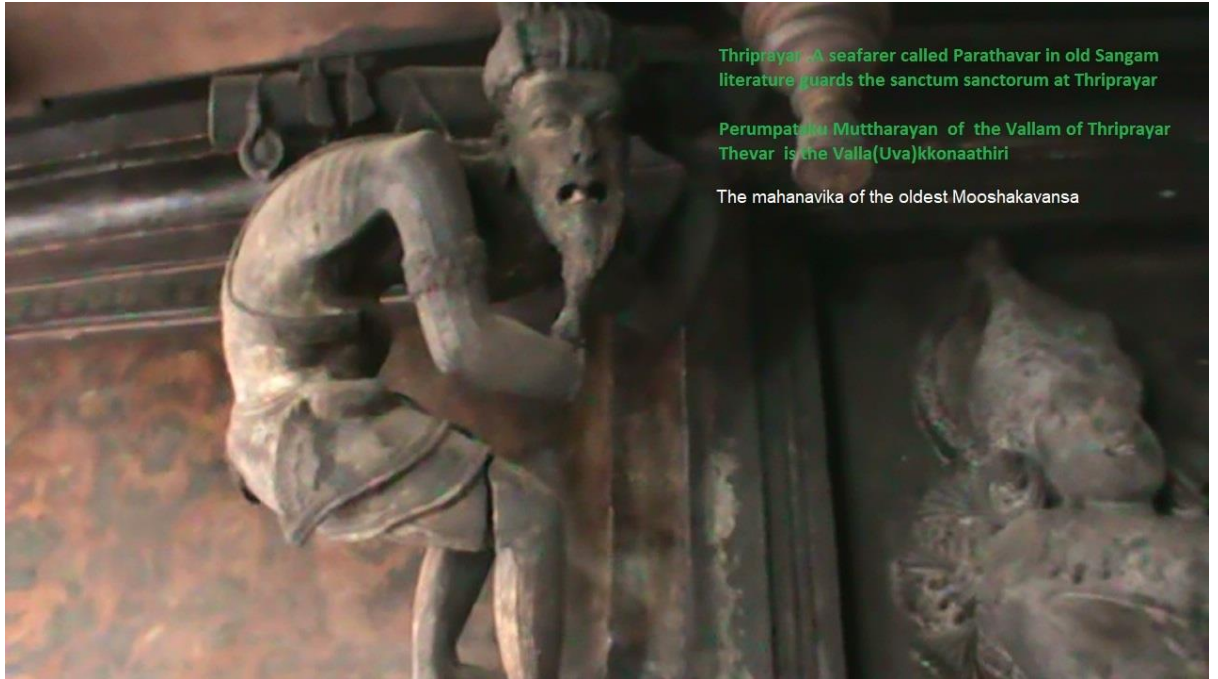
Temple of Kokkur Mahavishnu is square ekathala facing west. Chuttampalam has doorson N,E,W. Valiya balikkal and Deepasthamba present. Nrisimhamurthy has square ekathala sreekovil facing west. Chuttampalam with doors on N,E, and W. Valiya balikkal and deepasthamba are there. There is a single maryada enclosing all three temples. Gopuram on west face Annapoorneswari. There are separate doors in front of both Vishnu temples. The temple tank is on east. There are human figures carved on Adhishtana. Murals on valiyampalam of Devi depicts stories of Krishna, Shiva, and Ganapathy and Parasakthi. Idol of Annapoorna is standing 75 cm, with two hands, carrying a ladle and pot for serving food. Both Vishnu idols are chathurbhuj and standing, 60 cm Thrikkulasekharathappan, and 120 cm Kokkur appan. Thrikkulasekharath appan is in the central shrine, and the idol is peculiar with face of a Vyali in his Nabhi. Ganapathy is sitting 30 cm, Sastha sitting 45 cm. Sivalinga 23 cm. Thanthri Puliyannur. Priest is an Embranthiri.

23. Karuvanthala Bhadrakali Enamav. 13 KM SE of Guruvayur. This is a comparatively new temple from 19th century. A branch of Kanippayur mana was staying here. They installed and consecrated their paradevatha Bhadrakali here. The mana had given a piece of land for their Christian maid servant for prayers. When a church came up there, the mana found it difficult to do pooja in their temple. They transferred the temple to the western direction. People come here to get relief from mental illness. From 1979 a 19 member committee is managing. Square ekathala, face west. Well on NE. Chuttampalam with doors on E,W and N. Thidappally on NE. on SE is a samkalpa Ganapathy. On NE rakshas and Naga. Temple tank on west. Veerabhadra, Hanuman, Pattoor Puthukavil Bhagavathi are under banyan tree on North. Bhadrakali is mirror 30 cm. Except Naga all others are sila 20 cm. Nagar sitting 23 cm. Thanthri Thamarappalli mana.
24. Venkitang Sankaranarayana. 12 KM SE of Guruvayur. Venki is a name associated with Kollanghot rajavansa and Pallava. 12 km SE of Guruvayur this is an ancient temple. The swayambhu idol was discovered by a Cherumi while she was cutting grass. She informed the Nediya Paramb Mana and the karanavar recognized Sankaranarayana idol. From 6th to 7th century Sankaranarayana temples were popular in Kerala. May be during that time or earlier during Pallava period an old temple was there and sankaranarayana idol belonged to that. The temple there was known in ancient times as Valiya ampalam (The big temple) and is not far away from the Periya ampalam beach (Beach of the big temple). Nearby were two other temples, Sastha and Bhagavathi. They were on the SE banks of the temple tank. The idol of Sankaranarayana at Venkitang is facing Sankaranarayana of Vadakkunnatha temple. Therefore, one has to face east and worship Vadakkunnatha Sankaranarayana from this temple. Since this is a property of Kochin Kingdom Tipu attacked and destroyed it. This was managed by 8 mana. Nediya paramb, Kanippayyur, Vadavarkot, Ullannur, eppurath, Manhatta, Chittoor, Edappally Kuttoor. One has to remember that, though now in Thrissur Chowghat Taluk, Venkitangu was once in Palghat, Ponnani taluk. Varam, Utsavam, Murajapam were done regularly. After land reforms all discontinued. At present a 12 member Trustee is managing. Squre dwithala sreekovil facing east with a 16 pillar Namaskaramandapam. Saraswathi and Vedavyasa on south facing North and Ganapathi on SW corner facing east are Upadevatha. There is a separate pranala for Mukhamandapa. NE is a well. Chuttampalam has two doors one on east and other on north. Thidappally SE, and two stores on SW and NE. Baliya balikkal is present. The east gopura is in ruins. Maryada has elephant belly. On North 80 meter away is the temple tank called Melukkulam. On one side exquisitely carved steps are seen. On its SE bank are Sastha and Bhadrakali subshrines. Dwarapalaka made of stone. On rafters are wooden elephants. Idol of Sankaranarayana is standing 1.85 meters. Right side is Shiva and left is Vishnu. Chathurbhuj Vishnu, On Right

are Thrisoola, and ash pot. On left Chakra and Gada. Seated Ganapathy 23 cm. Saraswathi and Vedavyasa are darusilpa. Sitting posture 45 cm. Sastha sitting 75 cm BHadrakali mirror 45 cm. Thanthri is Chennas.

25. Thirumangalam Shiva. Engandiyur. 12 km South of Guruvayur. Ancient. Swayambhu. Vishnu temple is inside inner balivattom. This was consecrated to decrease power of Shiva. Ooralar is Kattumadam. Shiva temple square ekathala, face east. There is no pranalam or sopanam. Vishnu temple also square ekathala with a four step sopana. Both have namaskaramandapa. Chuttampalam has 3 doors, 2 facing the deities, and one at North. Ganapathi SE, Durga NW. Two Gopurams present. Naga SW face East. On North is the temple tank. Maryada is incomplete. Swayambhu linga is less than 10 cm. The top is semicircular and only the top is seen from outside. On the Peeta, on north of Shiva are two more linga with same shape and 8 cm each with sankalpa of Parvathy and Subrahmanya. Vishnu is standing 105 cm, chathurbhuja. Ganapathy sitting 30 cm. Durga mirror 37 cm. Nagaraja, Nagayakshi sitting 37 and 30 cm each. Thanthri kattumadam and priest is an embranchiri.
26. Thrithalloor Shiva. 16 km south of Guruvayur. 4 km North of Vadanappally. Ancient swayambhu. In rainy seasons pooja are done in Mukhamandapa. This was under Vellur Palyanakkaat kaimal. Those who are well versed with sangam literature would recollect the name Palyanai chey kezhukuttuvan of the first Chera empire when hearing this name. At present it is under a 21 member committee. Square dwithala sreekovil, face east. There is no pranala. The sacred Theerthajala flow directly into the temple tank on North side. Well on NE. Chuttampalam has 4 doors, E, W, and 2 on N. Thidappally on SE. Ganapathi on SW face east. Bhagavathi face east. Swayambhu linga is 5 cm below the level of earth. Ganapathy sitting 23 cm. Sitting Ayyappa 45 cm. Bhagavathi 30 cm sitting. Thanthri is Pazhangam paramb mana.
27. Vadanappally Durga. 18 km south of Guruvayur. From 16th century this temple exists. A devotee brought Mookambika via searoute. 6 Tharavad were managing temple. Pulakkizhi, Cheruparambath, Palliyani, Puliyamparambath, Nediyanakotta, Kunnampilly. The eldest member of these families is chairman of the trustee board. Square ekathala face east. Well on NE. Chuttampalam 5 doors. Thidappalli on SE. North agrasala. Temple tank present. Maryada incomplete. Dwarapalaka are stone. Durga mirror. 30 cm. Thanthri Pazhangam paramb.
28. Thalikkulam Sankaranarayanan. 18 km south of Guruvayur. This was a Rishiprathishta and was one of the Thali. Chirakkal kovilakam entrusted to Tharananalloor padinjare mana. Took over by a 21 member Samithi of devotees in 1983. Square ekathala face east. Attached to south wall are 2 Upadevatha shrines. One is Ganapathi and Dakshinamurthy facing south and the other Bhagavathi facing East. Well is on NE. Namaskaramandapa is present. Chuttampalam has 3 doors on E, W and N. Thidappally on SE. Outside chuttampalam on SE temples for Ayyappa and Rakshas. Maryada is incomplete. Prasadadwara show outside it stone statues. On either side of door of Chuttampalam Shiva and Vishnu, Geethopadesa, and Ananthasayana seen. Sankaranarayana is standing 80 cm Chathurbhuja, with sankha, Chakra, Gada and Padma (Vishnu). Sitting Ayyappa 45 cm, Ganapathy 15 cm, Dakshinamurthy linga 15 cm. Thanthri Tharananalloor.

29. Thriprayar Sreeramaswamy temple.



Thriprayar - A seafarer called Parathavar in old Sangam literature guards the sanctum sanctorum at Thriprayar

Perumpatthu Muttharayan of the Vallam of Thriprayar Thevar is the Valla(Uva)kkonaathiri

The mahanavika of the oldest Mooshakavansa



Mythical halfman half
animal Thriprayar
Chimera



Ravana Thriprayar





Right hand Lalatothilakahastham . Left hand Vakshasthitham
as in Nivesakaranam . Dress :Kiraathi /Naagakanya



Apsara kanya Menaka playing with a ball dancing

Viswamithra

Thriprayar



Thriprayaar

Kiraathi with Thrisoolamudra
(Mupporul Mudra)



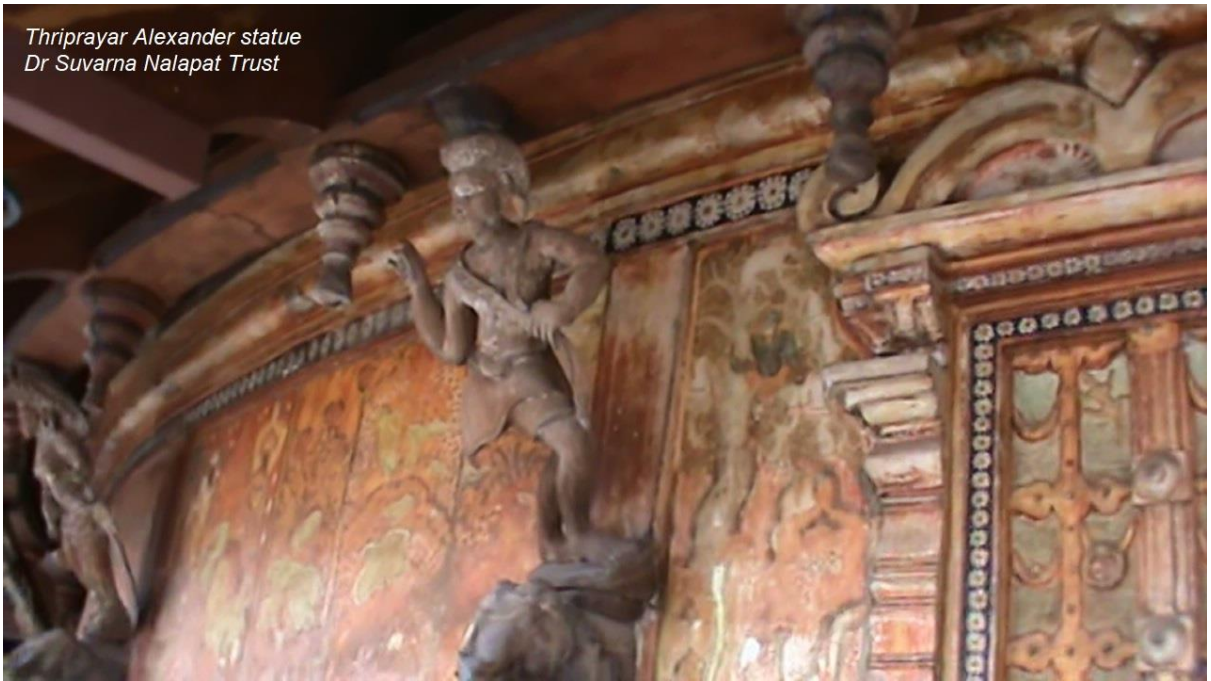












Thriprayar Alexander statue
Dr Suvarna Nalapat Trust



At Thriprayar a greek warrior, Alexander in karana pose

Alexander came to North India , but the silpi of South India knows his / or his warrior's dress thoroughly

When I found the Alexander sculpture in Thriprayar temple, I knew I had stumbled upon a secret in history of India , hitherto not explored by anyone else. I had several problems to tackle, and to answer, before I disclose the discovery to the world.

First problem was identification of it as that of Alexander , the Macedonian. He has not come to south India and his sculpture in a divine temple among the Indian Devathas is the most unlikely thing to happen. When my discovery was reported by one of the leading newspapers, M.G.Sasibhooshan , who has written a few books on the Devathasankalpa of temple sculptures , came with an argument that it is not Alexander, but a Dutch soldier of the 17th century. I have to enumerate the points in favour of the Alexander theory. 1. The headgear of Alexander is unique of Spartan soldiers. It is not present in any of the Dutch or Balenese soldiers of the 16-17th century. Alexander on his deck and his ship is pierced in multiple places by the arrows of enemy and there is a person at his feet killed by an arrow. It is a scene of fleeing away from a country which doesn't like his presence. (Not that of a

successful hero) . The legs of Alexander in the statue is in opposite direction from his hands and body also suggest the same. If we learn the Thripuranthaka sculptures of India and the battles of Indian kings we get a clear picture. Indian kings make Thripuranthaka sculptures on temples depending upon the direction from which the enemy comes. Alexander came from North West part of India. His sculpture is made on the North side of temple wall, and his face turned to west (as he is fleeing to west) and his legs to the left (He was coming to conquer East). The southern wall shows Ravana , the enemy of Rama whom Rama defeated, and Northern wall show Alexander whom Pooru defeated. (True to Thripuranthaka concept of direction of enemy.)

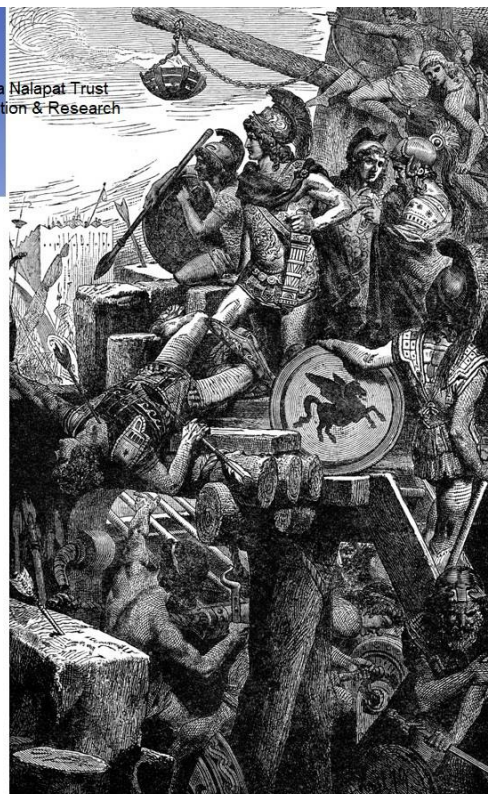
The most interesting part of it is that , the Pooruvanam temple sharing a pooram and history attached to Thiriprayar temple is a few KMs away and there a small diminutive statue of Pooru (Porus) kept there in front of the Madathil Appan shrine. . Pooru also consecrated the Madathilappan at Peruvanam and Thodukulam was built by him. Historians who accompanied Alexander has written that at the time of the invasion Mooshakanos (Mooshakavansa) was very strong and Pooru was a member of that dynasty. (Sindh seen by McMardo OUP) And Mooshaka is a dynasty of west coast of India from River Narmada and extending to all over Kerala. . At the time of Alexander , according to Tamil writers Imayavaranpan Nedum Cheral Athen was the emperor (Chera Mooshakavansa) . Imayavaranpa means one who has Himalaya as his boundary. And Pooru was probably his Yuvaraja, sent to the warfront against Alexander. These kings are considered as belonging to lineage of Bheema Pandava and his children (in Hidimba the australoveda wife). Ghatotkacha vansa is their other name. In the Himalayas we still find the Ghatoch or Ghatotkachavansa .



Leonidas Spartan

A drawing from Athens show Alexander leaving India in a ship. Look at the posture and the headgear . Also see that there are arrows striking the ship from everywhere and some of his men are fallen. The persons sitting on top are Indian shipmen with bow and arrows . The retreat scene clearly shows that it is not a successful retreat, but a retreat with the help of Pooru and his shipmen.

Compare Alexander in this picture and in Thiriprayar.



Hellenic Headwear

Megasthenes who lived as ambassador to ChandraguptaMourya has seen Pooru also . Pooru died in BC 317. He says Pooru is much greater than Chandragupta Mourya. (Indica) From the time of Vishnu to Alexander , 154 emperors ruled India for a period of 6451 years and 3 months. The Brahmanes (Brahmanas) had three subdivisions . MagoKalingae, Gandhara

Kalingae and Maadakalingae. All divisions were in Kalinga and called Thrikalinga. According to Manu Maadakalingae are an important race of Aryavarttha. In this are included Andhrakas and people residing below the plains of Ganga. (south Indians) In the Monghyr Inscription of 8th century the southern parts of India has both Praachi and Gandharidae and they live in an ancient royal city called Paarthali or Vardhananagara. Indica further say that the island in Ganga and below Ganga has inhabitants called Maadakalingae , Modubae(Mudubadre . Moutiba of Aithareya) Molindae (malada)Ubera (Bharu)of central regions upto Assam, Passale (Panchala) Kolube (Koulutha)Taluctae (Thamralinga or Thamluk)and Andhaare (Andhraka) . Monedes (Manda) and Suari (Sabari) are on Mount Maleus (Malaya) and on this part shadows falls to North in winter and towards south in Winter for 6 months alternatively. Here the North pole is seen only 15 days an year. Equator is only 500 miles from the southern tip of India . Maadaswarupam(Madathil apppan) is the name of ancient Vannery Perumpadapp Mooshakavansa and among Thrikalinga one is Maadakalingae according to Indica. Pooru was amember of this branch of Mooshakavansa. Indica gives distance from Ganga port to port of Kalinga and Godavari port as 625 miles, from Ganga port to Tropina 1225 miles and to Perimuda only 750 miles. Tropina is identified as Thripunithura by scholars . Thripunithura is one of the seats of Perumpadappu swarupam . But according to the modern history it was made only in 13th century when Kochi kings fled to that place due to zamorin's attacks. The fact that Indica knows Pooru , a Mooshaka king, calls him greater than Chandragupta Moirya and the port of Tropina was famous in his days makes history .He says below Rann of Kutch and Sourashtra live different tribes on hills running in an unbroken chain parallel to ocean (The Sahya mountains) and they are free people and have several cities on mountains. The names of these tribes he give as Maltecorre (Puli or tigers), Singahe (Lions) Marohae (Meluha) Rarungae (Ancestors of Rhongi) Moruni (Mourya) So the kings and their tribes were the Puli, simha, Meluha(Amalaki in Wynad) and Mouryas (Mayura) . He says below that enclosed by the loftiest of the Indian mountains below Mount Abu (Arbudha on Aravally) live the Naraae (Nair or Naga) Scholars have identified the terms sarui (sabari) and Narae as same . Nar and sar means the reeds on banks of water bodies. The Vanchi in Tamil. Below Mount Aravalli(Abu) is gold and silver mines and Ophir is in that part . Indica says this was the land which send gold and jewels to Solomon through Tyrean ships. In a inscription of Rudradama we find after Sourashtra and Bharukacha is Sindhusouveera , Kukkura (Kukkuda) Aparantha and Nishada . During the period of Indica , the Palithana and Valabhi of Gujarat was called Automeda (Othumada) and it was the capital of Gujarath. It is about 24 miles from gulf of Cambay. Indica mentions the kings of Automada (Udumbara , Athi,or Ashtanagara, Otthumadam), the Charmae king of Chamara (Bundelkhand)and Pandae the only kingdom where women rule the country. She rules from Charmanuathy (Chambal) to the south of India. They have several Indian cities all over India. Arrian says Massaka (Mooshaka) great city is in the empire of Assakanoi and it is there the emperor resides. They have another city in Peukelaithes (Pushkalavathi) and this is the old Pali Pukkalouthi or simply Pukkala (Hindi Pokhar) He says Alexander has seen only the western sea below Paathaala .But not the eastern one. Pataliputhra, Patyala, pathalpur, Paatasila (Paadasila) is synonyms. The name Patali , a flower with 5 petals, is given due to the 5 branches of Sindhu giving that shape to the land . Arrian says Alexander's journey was only upto Vipasa(Hypsssis) .Paadasila or Sreepadasila of Vishnu is seen in many temples and hills of Kerala, and one of the names of Thiruvithamkore branches is Sreepaada which is later pronounced as Thrippappur . (The feet on Pampu or Anantha made by Vishnu) Arrian says Megasthenes had seen more since he lived in the Sadas of Pooru and Chandragupta and he (Arrian)has only heresay knowledge. Pooru was greater than Sandrakottus , he says. Pooru

according to North Indian tradition belong to Khatoch (Khatotkacha) vansa and his father was a Parvathaka (King of hills). Thirupurai means Sreesaila or mountain of Sree and Pooru's son was Malayakethu, the flag of the Malaya mountains. Ghatotkacha or Katotkacha is the king of Kadathanad during Pandava times. A temple is older than a Festival in it. Peruvanam Arattupuzha festival was continuous for 4183 years till 1775. (That means it began in 2408 BC . And in AD 583 there was a renovation of festival rituals.) Pooru of Alexander times, had consecrated Madathilappan at Peruvanam , an Aghorashiva VatukaBhairava , had constructed a Thodukulam Tank on the east of it and did penance there. This and installation of Alexander statue at Thriprayar must have been at the same time. In Thriprayar near the Alexander sculpture is seen a Mural of naked Vatukabhairava with his dog. Pooru had brought a sivalinga when he returned from North India, from Badarinath and it is this which is seen in Madathilappan shrine.

Thriprayar is the river on the western side of the temple. The name of the river and the place come from two Tamil words. Thiru is Sree. Pura is a hill or mountain. Tamil name of Chera kings in ancient times was Puraiyan or Poraiyan. The river of Sree (wealth) and of kerala kings(or of mountain dwellers) is one derivation. Another etymological derivation of the word is Sree and Pura , Sreepura , the abode of Sree. Both are etymologically correct. In ancient times kings had three sreepuras as their capital cities. Therefore they were called Thripura. That is a third derivation of the word. The idol of Sreerama in Thriprayar is very ancient and is related to a ancient floods . Vakkayil (Vakayur was the name of ancient Thirunava) kaimal had a dream that four Vishnu idols are floating in the Peruvalam kadal(the modern Arabian sea)and nextday morning he got them. Rama was consecrated in Thriprayar , Bharatha in Irinjalakkuda, Lakshmana in Moozhikulam and Sathrugna in Payammal. It was predicted that Sreerama idol should be consecrated when a peacock fly in sky. When people were waiting for the auspicious sign, a mendicant holding peacock feathers came and thinking that this is the sign, idol was consecrated. Within minutes a real peacock flew and understanding their mistake , the Balikkal was installed at that muhurtha. But the balikkal went on moving and not fixed and its shaking could not be stopped for centuries. Naranath Bhranthan came and saw this and he stopped the movement with a iron nail. That point is still seen on the balikkal. He installed Sreedevi and Bhoodevi in the sanctum sanctorum . Vilwamangalam saw two beautiful maidens entering through western door and visiting Rama. Understanding that they are sreedevi and boodevi, he closed the western door so that the devi should remain in the sanctum forever. It was this chaithanya which Naranath branthan saw and consecrated. Since we have the history from Pooru to Naranath Branthan associated with this temple , the antiquity of the temple can be assessed. The inscription on the jagathi of adhishtanam is comparatively new , and it says Murukanat Sankaran Kuntrapolan and Netumpurayur Sinnan gave a Nandavilakk from the grant of Erilichan. This belongs to 11th century. In 14th century Kokasandesha, the river is called Puraiyar. Tipu attacked this temple and cut one arm of idol. It is said that blood oozed out of the cut arm. He said if Rama has power , he has to make the fireworks he threw into the river burst. And to his surprise , it did burst. Because of these incidents he gave back part of the land he had taken, to the temple itself. There is relation to Avanamghat Vishnumaya chathan kalari temple and Thriprayar. Till Uchapooja at Thriprayar , Vishnumaya is at Thriprayar , andonly after Uchappooja the pooja at Kalari starts. This is in remembrance of the journey of Pooru and his Kalari sasthirar sangha to North India , for subdueing Alexander. In olden times when the Yuvaraja go for war , there was a custom of praying to Thripuranthaka Shiva , for victory. And after being victorious , the idol of Thripuranthaka or of the defeated king is installed on the wall of sanctum , in the direction from which he came

as a sign of Victory. The statue of Alexander in Thriprayar explains this ageold custom . Earlier, 42 mana were managing the temple. 39 of them are extinct. The 3 remaining are Chelur, Punnappalli, and Jnanappally. In 1824 Blahayi; Nair chieftain questioned the management and temple had to be closed for 6 months. From 1826-1840 theooralar managed without any one's help. In 1864 Kochin circar was entrusted with administration. From 1950 Kochin devaswom board looks after. Earlier the temple had 679 acres of paddy fields of Malabar. Now only 5 acres , and temple occupies one acre of it. Circular ekathala face east (jaladrishty) . On both east and west are 7 steps for sopana. Beneath the pranala is a bhoothagana blowing a conch. Functional doors on E,W, S of sreekovil.

Namaskaramandapam has 16 pillars , 12 outside and 4 inside. The dancing hall has 36 pillars, with 12 big ones inside and 24 outside. It is believed that Hanuman dwells in Namaskaramandapam always. Darusilpa are beautiful . Well is on NE. Chuttampalam has doors on east,west and north. Thidappally on NE and SE. Ganapathi SW. The south temple facing east is older than the main shrine. On the east is a Krishna temple facing east. On SE corner is a room for crackers. On west Gopuram. Oottupura and Melsanthimadam on North. There is a temple tank. On the east , steps to the river. Meenoott (feeding fish , the first avathar of Vishnu) is done here. Ganapathi, Saraswathi and lotus and dwarapalaka are stone statues. The sreekovil wall show darusilpa on elephants. Murals are faded. Ananthasayana, Rama, Ardhanareeswara, Bhadrakali,Nataraja, Narasimha are seen.

Rama idol is 90 cm covered with panchalohagolaka. In left hand Kodanda, right hand Akshamala(lower). On upper hands Snkha and chakra. The chathurbhuj Rama is Muni since there is akshamala, and sankalpa is of Kharavadha. Because of this the Jaladrishti. There is a Silalinga of Dakshinamurthy 30cm, sitting Ganapathi 15 cm, and another sitting Ganapathi outside sreekovil 45 cm, sastha in veerasana 45 cm, standing Krishna 45 cm. Kooth is performed when at least a brahmana is present. Once no brahmin was present. Then a voice from sreekovil said, kooth is not for brahmins, but for me. After that kooth became a regular vazhipad.

1 km SW is Sethukulam where the Thevar do aratt during Arattupuzha pooram season. Third day aaraatt is in Kannampilly chira (blahayil) and in evening at Kurukkan kulam. 4th day aratt at Vennikkulam , 4 km away. Then in Ramankulam at Nattika. 5th day Aratt at Puthankulam. For Chelur pooram Thevar goes in boat in the river , finishes Jnanappillikara ,kattankulam aratt, Irakkipoora at Sastha shrine and on return Puthankulam aratt. 6th day Padinjare mana, Vaithalassery , Chazhur visits. Avanngat panicker, as representative of Chathan keeps Para. Last day is the journey to Araattupuzha. On the way, Chirakkal, Koodalmanikyam temple ,Inchamudi,kaithavalapp are visited. On reachingAraattupuzha, Arattupuzha sastha steps down and give place to Thriprayar Rama. After all participants take leave, Thevar with Oorakath Amma and Cherp Bhagavathy have Kooti Ezhunnallipp. It is said that Vilwamangalam had seen Thevar as Mahavishnu, with head on lap of Cherp bhagavathi and feet on lap of Oorakath Amma in sayanavishnu roopa and he immediately circumambulated the three elephants carrying the Thidamb of the 3 deities. He also saw Ganga and Yamuna arising out of Mandaram kadav . When Thevar returns Sastha accompanies him till 9 fields. On return journey Para and Kanji at noon are at Vendassery temple. That night aratt at sethukulam and Uthram lamps. Chithra asterism in Rishabha month is the prathishta dinam (Day of consecration). Thanthri Tharananallur. Santhi is a Purappetaasanthi.

Apart from Alexander , two other darusilpa deserves mention. One is Vyaghrapadamuni , as a chimera with feet of Vyaghra . He is a contemporary of Pathanjali who danced with him at Thillai Nataraja temple during dance of Shiva. A devoted Shaiva sage, son of Upavarsha Guru

(contemporary of Vararuchi) he is said to have been instrumental in constructing another temple in Kerala the Vaikkom Mahadeva temple. He belongs to Pasupatha Kaalamukha groups of devotees of Aghorasiva. Next to the dwarapala on eastern side, we find a old man with prominent veins and a bent body carrying a Nankoor of a ship, and he is the Perumpadak Mutharaya (fisherman chieftain and captain of navy of the ancient chera/mooshakakings) and protector of Vanchi nad. These two darusilpa on east is followed by the Ravana darusilpa. The presence of Alexander and the Vadukabhairava mural on the opposite side at NW wall are representative of the story of Rama Ravana war and Pooru Alexander war. Temples show history in an artistic way .

30. Bhadrachalam Subrahmanyan. Valappat. 32 km South of Guruvayur. This is a new temple constructed in 1923 by Sree Narayana Guru. Square dwithala face east. Subrahmanya is standing 80 cm, with a vel and Danda. Consecrated by Santhalinga Swamikal. Punaprathishta by Sudhanandaswamikal.
31. Palappetty Bhadrakali. Valappad. 38 KM south of Guruvayur. There is an older swayambhu vettekkaran here existing from 11th century. Bhadrakali shrine came in 16th century. A nair, devotee of Kodungallur Amma, saw the chaithanya of devi ona paala tree. Thus the name Palappetty came. From a single kackfruit tree, three darusilpa (Lower part Kodungalluramma, middle Palappetty Amma, upper Kumaramchira Karalam Mukundapura Amma) were made. They are sisters. Kodungallur face north, and is Thamasa. Palappetty face west and is Rajasa. Kumaramchira is sathwika. Earlier 4 nair families managed. Now three names only known. Paanaattil. Kizhakkedath, vallath. Ayirur kovilakam was overall management and supervision. At that time 800 acre land was under the temple. Now only 2 acres and in 2 cents the temple is seen. Square dwithala, face west. On SW is Ganapathi. NW Shiva face east. On NW Vettekkaran outside chuttapalam. Nadappanthal, koothampalam are outside maryada. Another koothampalam for Tholpava kooth on NW where kooth is conducted 7 days in an year. Temple tank present. Dwarapalaka are made of stone. On greeva are vyali on elephants and dancing women, all darusilpa. Bhagavathi sitting is 151 Daru idol. The Archanabimba is a hand mirror 30 cm. Swayambhu vettekkaran 15 cm. Even now it is growing. Ganapathy standing 23 cm. Shivalinga 30cm. Thanthri Padinjaredath mana.